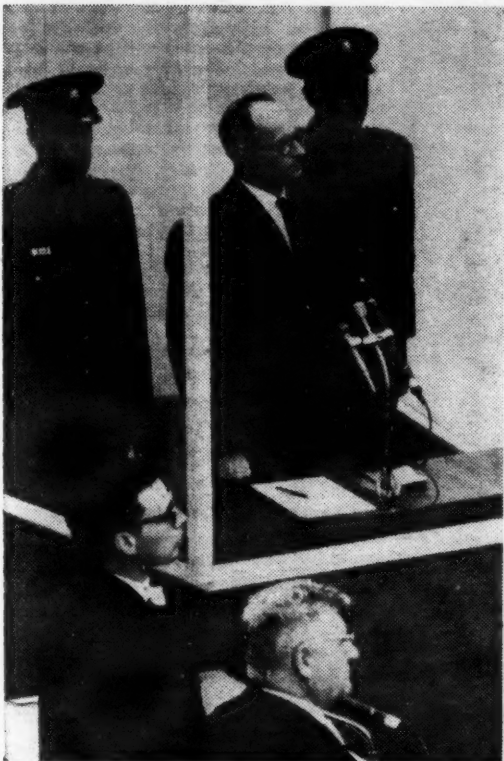


NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, December 15, 1961

Volume XVII No. 16



MITIGATING CIRCUMSTANCES? Israeli law requires the death sentence for 12 of the 15 crimes of which Adolf Eichmann was convicted. The 1950 Nazis and Collaborators Law makes the death penalty mandatory for crimes against the Jewish people, crimes against humanity, and war crimes — covered by 12 of the 15 counts of which the special tribunal found Eichmann guilty earlier this week. The tribunal reached its conclusion after ten weeks of deliberating 1,250,000 words of Hebrew transcript. Translators have been laboring the past few weeks to put the verdict — which ran to several hundred pages — into French, English and German. The judges — Benjamin Halevi, left above; Moshe Landau, presiding; and Yitzhak Raveh — are fluent in all four languages, and meticulously checked the translations before delivering the original Hebrew verdict in the Beit Haam courtroom this week. The only way, under Israeli law, the justices could spare Eichmann the death penalty, legal interpreters say, would be to find "mitigating circumstances."

Judgment Day in Jerusalem: Eichmann's Fate Still Not Sealed; Appeals to Come

JERUSALEM (P-O) — Adolf Eichmann's fate still isn't fully sealed.

He can appeal from the verdict of the special tribunal set up to try him — first to the Israeli Supreme Court. If the verdict is upheld by the Supreme Court, which would, under Israeli practice, sit with either three or five members, he can still appeal for clemency to President Itzhak Ben-Zvi.

No matter what the outcome, it won't be fully signed, sealed and delivered for another month or more.

In the meanwhile, Eichmann can ponder some ironies of his case. If he'd been simply charged with murder — or 6,000,000 murders, for that matter — he would never have faced the death penalty in the first place. Only treason and the crimes — offenses against the Jewish people and humanity, and war crimes — are causes for the death sentence in Israel. Murder, even in cold blood, is not punishable by death in Israel.

Conversely, prior to 1954, Eichmann would have surely faced the gallows. Until the Knesset acted in that year to give sentencing judges more leeway, less than the death penalty for the crimes of which Eichmann has been convicted was not permitted — unless the judges found mitigating circumstances. One of these circumstances specifically provided in the law for punishment of Nazis and their collaborators is that the offense have occurred under pardonable circumstances. The sole other

mitigating circumstance provided is that the crime has been committed "with intent to avert, and was indeed calculated to avert, consequences more serious than those which resulted from the offense."

Unless the Eichmann tribunal had ruled in that unlikely event, Eichmann's fate would have been sealed — except for the 1954 amendment to Criminal Code, which permits courts to impose less than mandatory penalties.

The matter of mitigating circumstances has come up before — prior to 1954. In that case, a wartime "kapo" was sentenced to death even though the court conceded that there were mitigating circumstances. The entire verdict — not the sentence — was upset by the Supreme Court, and the accused died in prison.

The only similar prior case was in 1948 — when a man was shot upon a finding of treason by a military court. Israeli public opinion was so outraged as a result that the man was posthumously exonerated, and his family provided a pension.

Even now, Israeli public opinion is bitterly divided over Eichmann's fate. While few would advocate setting him free, many can't bring themselves to an urging that the Jewish state put back into operation the Acre gallows that the British in the days of the Palestine mandate used to hang Israeli patriots.

And, the Israeli reaction contin-

ues to take its toll. Mental health experts are watching with interest — though not too much concern — the increase in concentration camp survivors' appealing to public agencies for help in the face of emotional conflicts that have been mounting since the Eichmann trial began.

She, Jewish; He, Not; Papa "Acts"

NEW YORK (P-O) — The young Jewish girl whose father objected to the match enough to have her locked up likely soon will be openly re-united with her Catholic boyfriend. But the families of neither will likely soon forget the crackpot reaction to newspaper publicity about a troubled mixed-religion courtship.

Linda Howard is the 19-year-old Brooklyn receptionist whose father had her committed to a Catholic home for wayward girls. The commitment was ostensibly because of Linda's alleged late hours and imbibing with Richard Schoof, a nominal Catholic. But the father, Arthur Howard, when asked by POST and OPINION if his action was because of the religious disparity between Linda and Richard, replied: "It certainly was!"

Grapples with Photog

The case was a minor cause celebre in the area. Father Arthur Howard helped keep it in the public eye by tussling with a newspaper photographer at a court hearing at which Richard's lawyer attempted, unsuccessfully, to have Linda released from the House of Good Shepherd on a writ of habeas corpus.

Linda is not out of strict custody. She's on parole so long as she lives in a Manhattan "Y" — whether Christian or Hebrew couldn't be determined. Even the fact that she's in a Manhattan "Y's" custody was a happenstance acquisition of information, since the courts attempt to protect young ladies involved in cases such as this one by dealing with them in strictest privacy.

What's strictly not private is the fact that 21-year-old Richard Schoof, a \$25-a-day demolition worker, and Linda Howard, are determined to continue their courtship.

Once they're married, Richard is willing to take up Judaism, if it will help the marriage. A 19-year-old Jewish girl, Richard has been raised a Catholic. But of Catholicism, he told the POST and OPINION: "You go to church, put your money in the box . . . and that's about all there is to it."

She Doesn't Care

Linda isn't too concerned about the religious issues. So far, she simply says she "doesn't care" about whether she or Richard, or either of them converts to the other's religion.

Father Arthur Howard is of an entirely different cast of mind. For 22 years a crane operator in Brooklyn shipyards, now a postal clerk, he told POST and OPINION, "I'm prejudiced — to an extent." He's Orthodox, he said, but "not strictly". And his religious affiliations. . . "Well, er, there's a temple down on the corner. . . It's Shaary something . . . you know, in Hebrew No, I don't belong to it . . ."

Did Mr. Howard discuss his actions with a rabbi? "Yes! With Rabbi Newman of the Jewish Community Center." Rabbi Newman is Rabbi Emeritus of the Jewish Community Center on Kings Highway. He couldn't be reached by this newspaper. The current rabbi, Rabbi Norman Siegel, says that Mr. Howard is neither a member of the congregation, nor has he talked to him.

Wife Jewish As Rye Bread

So, what ARE Mr. Howard's Jewish affiliations, which so strongly lead him to oppose his daughter's keeping company with a — as yet — non-Jewish boy? Pressed by POST and OPINION, Mr. Howard triumphantly pronounced: "My wife's as Jewish as rye bread!"

Mr. Howard has received a steady stream of crank calls and letters since the affair broke into the public prints. One phrase common to both written and telephone (anonymous, of course) communications is the phrase, "dirty kike!" Mr. Howard told POST and OPINION.

It hasn't been a bed of roses for the family of the young suitor, either, POST and OPINION, learned. Richard and his mother, Mrs. Helen Schoof, have received a steady stream of denunciation. They live in a low-income public housing area of mixed races, predominantly Catholic. Richard's younger sisters and brother have been stoned on the way to and from the public school they attend.

Priest Shocked

The parish priest, Father Praitano, says he is "shocked" to hear of the harassment of the Schoofs. As a matter of fact, he told this newspaper, the clerics of the parish had been commenting to each other on how little reaction there had seemingly been to the affair.

Similarly, Rabbi Jerome Fishman of the Schoof neighborhood's Adath Israel Jewish Center, was surprised to learn of the overt hostility of the Schoof's neighbors.

Mrs. Schoof is puzzled by the whole affair. As far as she is concerned, Richard can marry whom he wishes. She's met, and likes, Linda. She's borne a verbal assault from Mr. Howard in Girls' Term Court corridors — "you're Germans, and Germans wiped out my family" — which puzzled her. "I never had it against anyone, black, white, or anything. . . We all still have one God . . ."

Cultural Center

During Gold Rush days, Virginia City, Nevada, vied with San Francisco as cultural center of the West. Its chief attraction: Jewish actress Adah Isaacs Menken.



FATHER ARTHUR HOWARD'S ZEAL got the better of him — and so did the New York "Mirror" photographer whom he tackled in an attempt to prevent courtroom charge of keeping company with non-Jewish boy. That's the photographer on top. Picture was shot in best tradition of newspaper photographers. When one of their co-workers was assaulted, photographers of other newspapers didn't come to his rescue — just instinctively kept shooting away. However, also in the tradition of photographers, staffer of rival paper who took this shot made it exclusively available to the "Mirror" — no questions asked, no credit received.



IN THE HEART OF HARLEM is the "Commandment Keepers' Congregation." They themselves use the less formal appellation, "Black Jews." Rabbi Wentworth Matthew (second from left) was born in Nigeria. In addition to heading the congregation of several hundred, Rabbi Matthew calls himself "Chief Rabbi of All Ethiopian Hebrews of the Western Hemisphere." Services are conducted in both Hebrew and English. Members of the congregation make the point, when doubt is expressed about their authenticity as Jews, that the observance — not the color — is what determines an individual's religion. Rabbi Matthew is not a member of New York Board of Rabbis, a situation that seems to have arisen largely because his rabbinic education apparently isn't sufficiently convincing to the rabbis for them to be convinced of Matthew's Smichah. Many Rabbinic students, however, take part in the congregation's services, as at left. White worshippers also appear from time to time. Whites also perform the duties of mohel and shochet. Photos by Shavitz.



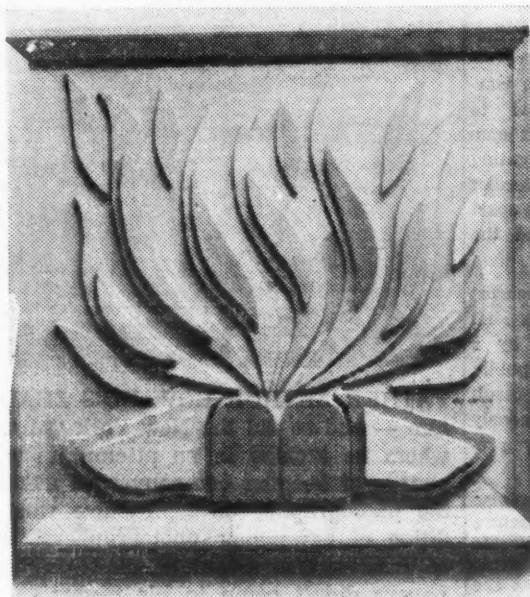
COALS TO NEWCASTLE? Jewish girl born in Chicago and raised in Brooklyn made the grade as a Bharata Natyam dancer at the Museum Theater, Madras, India. Inez Metzl even has an Indian name: Indra-Nila. The dance form she's mastered is the classical style of South India. She'll appear in New York at the Asia Society, 112 East 64th St., next January 6.



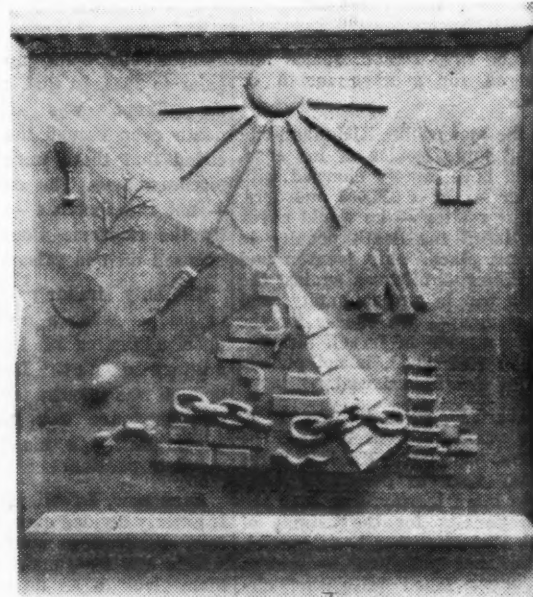
H-BOMB SHELTER protesters were on hand for a meeting on the subject at New York City's Temple Emanu-El. The Reform Congregation's ladies sponsored a day-long meeting on "survival" techniques in case of atomic holocaust. Vehemently protesting holding within a synagogue of discussions predicated upon the possibility of an atomic war was a group whose most vocal spokesman was Orthodox Rabbi Kurt Fleisher (above). Rabbi Fleisher attempted to organize a picket line of rabbis to demonstrate in front of the temple auditorium (entrance can be seen at right). He didn't have time, instead aided members of Women's Strike for Peace who also attended the session in protest in querying civil defense speakers. Meeting broke up ahead of schedule amid bitter recriminations. —Photo by Burt Shavitz.



NATHAN HAISTER wanted to help his congregation, Valley Stream, L. I.'s Judea Reform Temple, get a new ark. In the course of it, he learned he's something



of an artist. Now, Haister turns out wood carvings on Biblical subjects at the drop of a shaving. Much as he enjoys the carv-



ing, Haister insists upon keeping his bread-and-butter job as a garment district pattern maker.

"Lost Tribes", East and West, Are Recently Coming to New Light

Chuetas By the Thousands, But Re-Convert Can't Find Minyan

A Jerusalem "Post" reporter, Shalom Cohen, visited Majorca on the track of the Chuetas, the Balearic Islands branch of Marranos. He found estimates of the Chuetas population ranging from half of the island's 400,000 population, to just a few hundred. He came away with the impression the larger figure is closer to the truth.

The Jews of the Balearics were first forcibly converted to Christianity in 1391. They clung secretly to their Jewish faith for centuries, but severe Inquisitorial measures left most Majorcan Chuetas faithfully practicing Catholics unaware of any Judaic heritage — other than a tradition of "separateness" from the rest of the community.

Revealing Patronyms

However, Chuetas can recognize each other. Usually, in the belief of reporter Cohen, it's because of the "Chuetas" tone of individuals' names, which ring of Hebrew origin.

Much as centuries of repression have driven Judaism from the Chuetas' daily life, Cohen found many who — some knowingly, others only by dimly understood tradition handed down from generation to generation — still observe at least some aspects of Judaism.

As POST and OPINION reported last year, first of the Chuetas to be converted back to Judaism is a wealthy woman, descendant of Majorcan nobility, Miss Isabel de Monyuz, daughter of a Franco general. His dying wish, it is reported, was that his daughter make the reconversion.

First to Israel

Her journey to Israel, like her reconversion, is believed to have been the first for a Chuetas. She satisfied the rabbis that she is, indeed, a descendant of forced converts to Christianity. A panel of Rabbis in Rehovot effected the reconversion. Miss de Monyuz then traveled home as Elisheva Yemin-Oz. She carried with her the hope that "all the Chuetas" of Majorca would follow her example.

Miss Yemin-Oz lives in a large apartment house which she owns. Reporter Cohen says the only mezuzot he saw in Majorca adorned the doors of her building. On Miss Yemin-Oz' floor, cards decorated with the Star of David adorned the doors.

It was in her apartment recently that Miss Yemin-Oz had a small gathering. The police came. "The Chuetas we spoke to differed about what had happened," Cohen reports. "Some said that the police had paid a routine visit to inspect an 'assembly of people' and that, on finding it was not a 'Communist meeting,' departed; others claimed that people had been detained."

Silence and a Promise

Miss Yemin-Oz has been attempting to establish a synagogue in Palma. So far, however, the authorities whose permission is necessary, have responded with silence. However, she has now written directly to Generalissimo Franco, who, reportedly "promised to give the matter his attention."

Somewhere along the line, Miss Yemin-Oz was told she could have permission to establish the synagogue if she could show there was a congregation for it — "namely a minyan of 10, which at present does not exist, unless one takes into account Jewish tourists on the island," as Cohen puts it.

On the other hand, Cohen found: "There does seem to be a group

of professing Chuetas who have started to take an interest in Jewish matters. It is difficult, perhaps impossible, to pinpoint, or separate, the twin aspects of restoration of faith and of the State of Israel."

No Israeli Reaction

For all the interest in Israel professed by Chuetas, "At the Israel end, no immediate action seems planned. . . The Jewish Agency would probably be disinclined to act as long as it did not have a ruling from the Chief Rabbinate here (in Israel) on whether Chuetas are to be considered Jews or not. . . On top of all this, there is, of course, the delicate question of relations with Spain.

"But before all these questions, the fact remains that the circumstances of the Chuetas of Majorca are still almost wholly unknown to the pertinent authorities here."

A few weeks ago, a Public Committee for the Restoration of the Lost Tribes to Israel was formed. Recent events indicate it could look considerable distances to both east and west.

In the east, speculation that the Pathan tribesmen of Pakistan are descendants of the Banu Israel is just that—speculative, but fascinating.

In the West, the case is in no doubt—the Chuetas of the Mediterranean island of Majorca are descendants of Marranos.

The Committee for the Restoration sets forth its goal as being "to arouse public opinion" about various distant lost Jewish

Pathans Lost Tribe? Lineage Like Weird Midrashic Vagary

Judy Webber was on a visit to the Near East. She found herself in Peshawar, a small city in the northwest of Pakistan, and center of the area occupied by Pathan tribesmen. She meandered about, "then one day a Pathan remarked to me:

"Of course, you know that we are all originally Jews. . . that the Pathans are Banu Israel, one of the lost 10 tribes."

Judy Webber is authoress of an article in "World Jewry", publication of the World Jewish Congress. "I tried to find some evidence,"

communities and to impel our institutions to act. In the case of both the Chuetas and the Pathans, they'll pretty much have to start from scratch.

she writes, of the Pathan tradition "which in its written form goes back only 300 years, and came across a synopsis of the genealogy in which descent is traced, without much divergence from the Tanach, from Adam through Abraham to Saul.

"Then begins the part which sounds like a weird Midrashic vagary. . . It comes down to a son, Afghan, who was 'entrusted with the work of building the Temple and with power over the demons who wanted to hinder the work. From them he learned the Pathan language, Pushtu (a language akin to Persian and definitely non-Semitic), though it is also said that he invented the language himself so that he could talk to the demons in front of Solomon without Solomon understanding. He had a huge family of 40 sons. . .

"When Nebuchadnezzar came to destroy Israel, his descendants, like the other Children of Israel, were all scattered abroad. They began to wander in the mountains, some south of the Kingdom of Israel in Arabia, some northward into Persia. . .

Then came Mohammed. He enlisted the southern branch of the "family" in his wars of conquest. That branch then appealed to the northern branch for aid. The "northern" who responded, returned as convinced Moslems." The tale Miss Webber relates continues.

"Since that time the Pathans have been extremely fervent Moslems and certainly lacking in a sense of kinship with the Jewish communities who settled in nearby areas.

"During the last war they were subjected to intensive propaganda about their Aryan origins and some of them today reject as spurious the tradition of their Jewish origin, basing their argument on the contrast between the modern Pathan and Hitler's brand image of the modern Jew.

"But most of them still do not question their descent and are proud of those qualities they hold in common with the ancient Israelites — a scattered and turbulent people, impatient of monarchy, with noble warriors' features, untamed and apparently untamable even today by the central governments of Afghanistan and Pakistan, the two countries where they live."

Concludes Miss Webber: ". . . There is no more reason for believing that the Pathans are not Israelites than there is for believing that they are."

Rabbi Got Christians To End Bias; Honored

HOLLYWOOD, Fla. (P-O — A Rabbi who got discriminating Christian landlords to burn their "restricted" signs in his backyard, is being honored today here in Hollywood.

The persuasive Rabbi is Dr. Marius Ranson. He will be 70 years old on Dec. 8, and an anniversary celebration is being prepared for him on that date by his congregation at Temple Beth-El.

Dr. Ranson came to Temple Beth-El in 1948. Many rental units then showed he "restricted" sign. Rabbi Ranson accepted the challenge implicit in this situation, and six years ago a group of landlords — all beach property owners — arrived at his home with "restricted" signs removed from their rental units.

Terming the display of the signs "un-Christianlike," the landlords burned them.

Cincinnati

Oldest Jewish cemetery west of the Alleghenies is in Cincinnati

Jewish Flag

The first American flag to display the stars and stripes was made the year before Betsy Ross effort — by a Jew, John Hurlburt



OLD MAN is an inhabitant of the Peshawar and may be an Iranian Jew or a Pathan — which would also make him a descendant of Israelites, according to fantastic tribal legend.

Backstage with Show Folks: Hanukkah Candles There, too

Added to all the bright lights of Broadway were those of Hanukkah. Backstage in The Brooks Atkinson Theatre where "Come Blow Your Horn" is playing, theatre folks of all faiths gathered to share the blessing and songs of Hanukkah while they lit the traditional candles.

Anna-Maria Albergetti led members of the "Carnival" cast. Miss Albergetti mentioned lightly: "I do not plan to convert from Christianity but still want to be part of the celebration of the festival."

Highlighting Saturday, Rabbi J. Brock of the Brotherhood Synagogue on West 13th St., N.Y.C., lit the candles, delivered a blessing and recounted the story of Hanukkah for the group.

Some of the other guests were: Luba Lisa, "Carnival;" Ci Herzog,

"Purlie Victorious;" Ron Riskin, also of "Come Blow Your Horn;" and Robert Walker Jr., from the off-Broadway play, "The Magic Weave."

A charity or push key box was passed around. Half the collection was donated to The Actors Fund, while Ci Herzog presented the rest to Big Joe Rosenfeld, telling the story over the air on Big Joe's show, WABC. Big Joe, who is leaving for Israel on Friday, will see that the money is used there for planting trees and as a clothing fund for refugee children.

Three stagehands provided the wine for the ceremony; moreover, one of them was so moved that he assured the group present that he would see that next year the Hanukkah ceremony would be repeated. Carolyn Brenner, playing the role

of The Visitor, as well as understudying the part of The Mother in "Come Blow Your Horn" originated the celebration, sending out the invitations to the others. In addition, Miss Brenner teaches speech to a class of Rabbis.

U. S. Firm Helps Israel Get Instruments Plant

A Minnesota firm which specializes in optical and electronic measuring equipment is building a complete plant for their manufacture, near Tel Aviv.

The Scherr-Tumico Co., S. T. James, Minn., is building the plant in partnership with the Israeli government. The American firm will have a 55 percent interest in the plant, the Israeli government, the rest.

The Tel Aviv measuring instruments plant is part of Scherr-Tumico expansion which recently saw purchase of a number of its shares by a group of Florida investors headed by Alfons Landa.

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Jewish Nationalism Rises from Variety Of Sources, Can Go a Variety of Routes

"Jewish nationalism" has shifted its base, continues to shift its base, and will shift still more in the future — but it'll remain a reality.

So says Prof. Arieh Tartakower, head of Hebrew University's Department of Jewish Sociology.

"Modern Jewish nationalism was born under the impact first of heightened anti-Semitism and secondly through the progressive disintegration of Jewish traditional life and growing cultural assimilation, which threatened to undermine the very foundations of Jewish existence," Prof. Tartakower writes in the "Jewish Chronicle" of London.

The first, anti-Semitism, of course reached its peak during the Nazi period, Prof. Tartakower notes. And, destruction of the traditional centers of Judaism in Europe contributed to the nationalistic bent of Jews elsewhere in the Western world.

Soviet Pressure

A third contributing factor to recent growth of Jewish nationalism, Prof. Tartakower continues, is the Soviet pressure for Jews to assimilate with the rest of the populace.

Then, with the establishment of Israel, "an entirely new situation arose." The kind of nationalism

that had existed for years in Palestine "became a great and ever increasing reality" for Jews everywhere.

"The unity of the Jewish people all over the world is still being proclaimed," declares Prof. Tartakower. It disproves the theory of Jacob Klatzkin, he says, that establishment of the state of Israel would split world Jewry in two.

However, "there can be no doubt that there are two kinds of Jewish nationalism today, one concerned with the problem of Jewish survival in the Diaspora, the other, which might be called Israeli nationalism, aiming at the development of Jewish life in the state of Israel and the fulfillment of its mission."

Right to Be Different

On some of the shifts in Jewish nationalism, Prof. Tartakower notes: "A hundred and fifty years ago the main goal of Jewish policy was to obtain the right to equality with others, whereas today the struggle is for the right to be different."

But in nations like the U.S., there's little trouble in keeping one's own language and culture. "The struggle for the right to be different, therefore, is only in exceptional cases, such as the Soviet Union today."

The real problem of the struggle for the right to be different, says Prof. Tartakower, is within the Jewish community itself. The villain: assimilation.

What Future

What is the future for Jewish nationalism? One of the easiest (and most negative) is simply negation of the Diaspora. It's a theory "according to which Jewish survival cannot reasonably be expected in the Diaspora, so that the only possible solution is to have the Jews brought to Israel as soon as possible and in the greatest possible numbers."

Another way to guarantee continued Jewish nationalism, Prof. Tartakower continues, is through religion, "the area in which Jewish difference is strikingly evident. . . . Another argument for religion is that 'traditional Judaism, as shown by the experience of some 2,000 years, was always the stronghold of Jewish existence and Jewish creative forces. Jewish nationalism, as in previous generations, cannot be considered without Jewish religion.'"

Third Way

And, Prof. Tartakower continues: "there is also a third way, which singles out the two phenomena of national consciousness and national language and culture and is inclined to consider them as basis for Jewish survival in the Diaspora. There is no contradiction between this way and the two others, just as there is none between the second and the first."

All-in-all, Prof. Tartakower concludes, "The social and cultural achievements of the Israeli nationalism and the philosophy of Jewish nationalism in the Diaspora in its various forms, may do their share in deepening the foundations of nationalism as one of the foremost factors in the social life of mankind."

FISHING FOR CARP

No Cussin', Judge - - Just Arabic!

An immigrant from Jerusalem was recently acquitted in Washington of having insulted a policeman. He explained he was only speaking Arabic to some friends.

Well, if Columnist Leonard Lyons can dig it up for another re-telling, maybe there also are readers of ours who haven't yet heard about the Yemenite new immigrant to Israel. He watched as an elderly lady stepped into an elevator, and stood around long enough to see it return to the ground floor, whereupon a handsome girl emerged. "Wonderful!" he cried. "It's a magic car! I must rush home to bring my wife to this wonderful treatment!"

NBC Monitor's newscaster Gabe Pressman started a recent newscast with the reminder: "It's 45 days to Hanukah." He then solemnly reported that the annual Post Office sale of unclaimed articles includes a supply of candles.

Waukegan, Ill., recently proclaimed Benjamin Kubelsky Day, and the local high school presented him with an honorary diploma. It was all graciously accepted by Mr. Kubelsky, who is better known these days as Jack Benny.

The 100,000th share of stock in the Israel Investors' Corporation has been presented to Pinchas Sapir, Israel's Minister of Commerce and Industry, in appreciation of his accomplishments.

The New York "Times" Israeli correspondent, Larry Fellows, reports that the Bedouin sense of humor "is nothing short of magnificent." He illustrates: "A group of Bedouin, having noticed that the small water line into the Negev is extended only in election years, has just petitioned the Government to hold elections every year."

New Israeli consul general in New York is Aryeh Eshel, who is the second ranking ambassador of Israel to the United Nations. Mr. Eshel will continue his duties at the UN while serving as New York consul general. His wife, Tamar Shoham Eshel, served as a

member of the Israeli UN delegation until the present general assembly convened.

A COMPARISON? . . . Spyros Skouras, the Greek-born president of 20th Century Fox, recently commented: "The Jews of Israel gave the world the Bible. The Jews of America gave the world Hollywood."

Burma's U Thant, interim Secretary General of the UN, visited Israel in 1955. Upon his return home, he wrote a Burmese book on the Jewish State.

Violinist Isaac Stern is credited with Pablo Casals' having recently played at the White House. The 84-year-old cellist has a vow not to perform in any nation which recognizes Franco Spain. But he broke the vow as an aftermath of Stern's suggesting to Jackie Kennedy that Casals be invited. The invitation, forthcoming, was accepted, for Casals' first White House appearance - performance since he appeared there in Theodore Roosevelt's day.

On the Lower East Side of Manhattan is Noah's Ark restaurant, which advertises, on its window, in Yiddish, that it now offers kosher pizza.

Rising British actor Peter Sellers arrived with his wife for an Israeli visit with the promise he'd act like "A perfect idiot tourist." Sellers changed his plans at the last minute to include Israel on a vacation itinerary, he said. Why? "I'm half Jewish."

We hope Israel knows what it's doing with one of its most recent imports: Dr. Ernst Dichter, the American "expert" in guiding American advertising agencies through "motivational research" was brought to Israel for a lecture by the Israel Management Center.

INTERNATIONAL TRADE NOTE: Among recent import licenses granted by the Israeli government was one for five tons of bubble gum base.

Don Cohen, a former hurdler star, is the first Negro to be honored by Columbia University with a position on the track coaching staff.

Brendan Behan, rambunctious playwright who is one of the backers of "The Earth Cries Out", recently told the producer of that film, Bernie K. Hoffer, that Israel and Ireland are strangely similar in this way: While Israel is trying to make peasants out of her intellectuals, Ireland is trying to make intellectuals out of her peasants.

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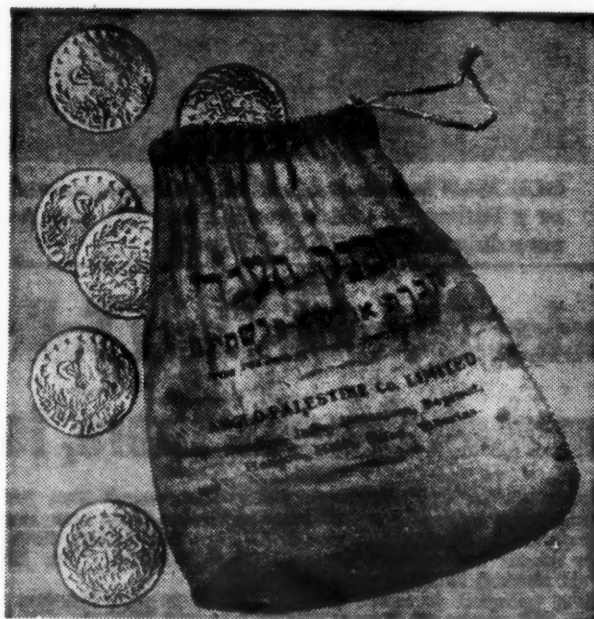
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Says U. S. Jews Better Integrated than British; Credits Yanks' Heterogeneity

American Jews are better integrated in the American society than are British Jews in the British society, according to Geoffrey Wigoder, staff member of the Hebrew University's Institute for Contemporary Jewry.

Writing in the December issue of the Jewish Observer and Middle East Review, Prof. Wigoder attributes this fact to differences inherent in the American and British systems.

For example, he says, when large numbers of Jews migrated to England in the latter seventeenth century, they found an English nation with its "ethos" already established. The pattern of the English people had been established and its traditions firmly engrained.

"The Jews" writes Wigoder, "came with different customs and a religion that stressed their differences and they remained outside that English society. Of course there was some assimilation — often culminating in conversion — but the Jewish society was never assimilated into the British."

In America, explains Wigoder, The Jews are also "different." But so is everybody else.

"The American 'ethos,'" writes the professor, "has been transformed in the past century by the vast immigrations into the country from many parts of the world, the Jews here being only one group of a large number."

"The fact that the Jews of the U.S. constitute part of the American 'ethos' does not necessarily mean that they are a less closed society than British Jewry. But to the extent that they are closed or partly closed, they are part of the

pattern, like the Irish, the Italians, the Puerto Ricans, the Negroes and so on.

"The contrast between the natures of the two communities — British and American — also throws light on the differing approaches to emigration to Israel. In England there are no restraints on advocating aliya and it is accepted as a perfectly natural step.

"In the U.S. the proposal is often

treated as a heresy akin to treachery (a case in point is the anger at some of Ben Gurion's single-minded pronouncements in that direction) because of the implication — not appreciated in many Israel quarters — that an invitation to aliya threatens the complete identification with the American people that U.S. Jewry, perhaps alone among diaspora Jewry, has achieved."

AUSTRIANS ESTABLISH NEW FUND TO COMPENSATE NAZI VICTIMS

If you, your parents, grandparents, children, grandchildren or spouse was persecuted by the Nazis in Austria, you may be eligible for compensation.

The Austrian Parliament has set aside \$6 million in schillings to pay for bank accounts, securities, cash, mortgages and to compensate for discriminatory taxes. The loss must have occurred between March 13, 1938, and May 8, 1945.

The new Federal Law No. 100-1961 says, in appropriate legalese, that the losses to be compensated must have been "on account of the racial origin or religion of the owner or in consequence of other national-socialist persecutory measures directed against the owner, the object of forced transfers or measures of confiscation, provided that such possessions, legal rights or interests have not yet been restored or restituted."

But don't hold your breath waiting for a rush of riches. Maximum payment to any one victim will, at first, be limited to the equivalent of about \$800. While not terribly impressive to Americans, however, this amount would be a relatively greater sum to the average Israeli, for instance, a World Jewish Congress spokesman points out. If there is enough money in the fund after the first round of payments, then the Austrians will pay additionally up to a maximum of about \$1,600.

Another reservation is that the law calls for devaluing all claims by a flat 35 percent "in view of the currency changes and currency protective measures which took place in Austria since March 13, 1938."

No claim for less than \$20 will be considered "in order to reduce the administration costs of the Fund to a minimum."

Additionally, if any other payment from any other source has already been made to victims of Austrian Nazi policies, then what they'll get from the new fund will be reduced by that amount.

Former owners of confiscated property or bank accounts, etc., will be first in line for compensation. Then come, in descending priority, the spouse of such a former owner; the children; the children's children; the parents. Payments are barred, interestingly to former Nazis and members of affiliated organizations and to any one who "assisted" the Nazi regime.

The compensation fund is to be administered by a "Kuratorium" to consist of a Chairman, eight members and eight substitute members. At least half are to be Austrian citizens. They're all to be "appointed and dismissed by the Federal Government on the basis of proposals by the Austrian Jewish Communities, the Roman Catholic Church, and the Supreme Evangelical Church Council."

The members of the "Kuratorium" are ordered to "carry out their function on an honorary basis. They are obliged to fulfill it with the diligence of a methodical businessman."

Actual procedures of applying for compensation are not yet avail-

Detroit Artist

Said to have been the first artist in Detroit was a Jew, Frederick E. Cohen, who arrived in 1837.

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Israeli Furniture "Poor Copy Of Scandinavian": Americans

Tel Aviv (P-O) — An American interior decorator invited to the Jewish State by the Israel Export Institute, to study the exportability of Israeli furniture, described the product as "far below world standards," according to the Jerusalem "Post".

The interior designer — Gerald Luss — who did the interior furnishing of the Time and Life Building in New York, said Israeli furniture was "a poor, washed out copy of Scandinavian furniture."

According to the "Post", he said he would never advise a client of his to buy Israeli furniture. Apart from lacking in any originality, Luss asserted, Israeli furniture, while of sound construction, has no overall finish to it.

Israeli craftsmen, he added, are potentially capable of meeting competitive standards if they want to. Manufacturers, however, he declared, do not employ a quality controller.

Another American visitor — George Herson, president of Fabri Inc. of New York, a furniture importing firm — was quoted by the "Post" as saying he had placed furniture orders in Israel totalling \$50,000. The orders were given to Israel Joiners Ltd.

Later, according to the "Post", Alfred Zwiebel, director of Israel Joiners Ltd., asserted that his company had bought 20 percent of the voting shares in Herson's company.

Jewish Immigration to Canada Shows Decline

OTTAWA (P-O) — Fewer Jews are coming to Canada, reports Max Bookman, correspondent for a Toronto Jewish newspaper.

Most of the decrease is in Israelis migrating to Canada, Bookman reports. Total immigration of Jews to Canada was 1,810 during the first nine months of 1961, compared with 1,077 in the same period of 1960. Israeli immigration during the same periods was 512 and 1,166.

That Jews are a significant element in Canadian immigration is indicated by the fact that total immigration the first nine months of this year totaled only 56,158.

Bookman reports he'd had the impression most of the Jewish immigrants are tailors or shoemakers. Fact: they're mostly stenographers, typists and clerical workers, followed by nurses' aides and domestics, followed by salesmen and other trading workers.

Haifa Symphony Makes New Debut with American Aid

The Haifa Symphony Orchestra entered a new phase as a music organization when it made a successful debut this season as a professional group under the baton of Sergiu Commissiona in the new City Theatre in Haifa, it was announced by Samuel Rubin, president of the America-Israel Cultural Foundation which provides the major support for the orchestra.

Frank Pelleg, distinguished Israeli pianist and musicologist, who performed this summer at Tanglewood with the Boston Symphony Orchestra, was guest soloist at the first concert which was warmly received by the critics.

The Haifa Orchestra, organized twelve years ago by a handful of amateur musicians, was organized this season as a professional orchestra with a complement of 70 musicians, and Maestro Commissiona, Romanian-born conductor, was named permanent music director. Commissiona emigrated to Israel from Bucharest, Romania, in 1959 where for ten years he had achieved distinction as conductor of the leading ballet and symphony orchestras.

Six young Israeli musicians who have studied under scholarships provided by the Foundation, have been given permanent posts with the orchestra. They include Michael Rudiakov, cellist; Laliv Lanir, first flautist; Meir Weiser, first French horn; Erella Chibovsky, first trumpet; Israel Sonnenschein, clarinet, and Adi Abileah, French horn.

Mr. Rudiakov and Mr. Weiser received Foundation scholarships for study abroad. Rudiakov has just returned to Israel after a

year's study in New York City, and Weiser studied in Italy. Miss Chibovsky and Mr. Sonnenschein, both 18 years old, have received four Foundation scholarships for study in Israel since 1957, and Miss Lanir and Mr. Abileah were 1961 winners of Israel scholarships.

The policy of the Symphony remains the same as it was when it was first organized: to present concerts within the economic means of the people and to bring music to the kibbutzim and to villages far removed from the centers of culture, as well as to provide an orchestra for Haifa music lovers.

The Orchestra plans nine additional concerts this season with guest soloists Mindru Katz, Rosalia Savin, Lorand Fenyves, Odedo Partos, Jon Williams and Jerome Loewenthal.

Later in the season, the Orchestra will go on the road, together with soloists, to perform in towns and rural settlements throughout the North.

The newly constituted Haifa Symphony is one of the forty cultural institutions in Israel supported by the America-Israel Cultural Foundation. In addition, the Foundation supports cultural programs in Israel; provides scholarships in the arts for gifted young Israelis for study in Israel and abroad, and fosters a program of cultural exchange between Israel and the United States.

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WHAT FOODS THESE MORSELS BE

More Dishes for Rest of the "Mellow Season"

By SARAH LIEBER

Holidays in the air. That pleasantly rushed feeling that comes when the big preparations are out of the way and the cheerful small tasks remain. I love the comings and goings at this time of the year.



The young people will have their mid-winter vacations from school. The little ones are busy crayoning works of art at Sabbath school. Community centers are busily devising plays and pageants to celebrate jointly with our non-Jewish neighbors so that all children may feel their brotherhood with those unlike them.

In our neighborhood, churches, stores and clubs post greetings in their windows or on their bulletin boards "To our Jewish friends and

neighbors a Happy Hanukah." Our dear old next door neighbor scours the shops to find exactly the right sentiment on a card for us, for while she is not of our religious faith she feels very strongly that we are all children of the Almighty. For her more than 70 years she has practiced this belief through her kind deeds as well as her kind words, even when it was not so fashionable as now.

This is a mellow season, full of gaiety and warmth. The house seems always full of welcome guests. The custom of presenting the children with Hanukah gelt which my Zeide and yours had, has now expanded into gift giving for all our dear ones. Many of the Lieber family's gifts are kitchen made: jellies gaily wrapped, cookies, cake, strudel. We encourage the children to make small items within their capacity. And when we buy gifts, we try to combine the purchase with a charitable act by buying at the organizational bazaars, at the shops stocked with items made by the blind, at the hospitals which encourage their patients to create salable merchandise as part of the occupational therapy program.

There are traditional foods at this time. Latkes, those versatile maicholim, are Hanukah fare. My Baba, with her larbe brood of children and grandchildren, made

them by the hundreds. They are delicious with potroast and gravy for dinner. They are equally delectable for brunch, lunch or a milchig meal with stewed fruit or applesauce and smetana.

POTATO LATKES

6 medium potatoes
1 onion
½ cup flour
tsp salt
vegetable shortening or oil for deep frying

Pare and grate potatoes into mixing bowl. Squeeze out liquid. Grate onion into potatoes. Beat whole eggs until light yellow and frothy. Add to potatoes. Stir in salt and flour, blending well. Stir until smooth. Melt shortening in deep fryer, using enough to cover pancakes. Or heat oil. Drop batter from spoon to form latkes three inches in diameter. Fry over moderate heat until brown. Lift out with slotted spoon. Drain off excess fat on paper towel or brown paper. Latkes should be puffed and crisp. Serve hot. Serves 4 to 6.

POTATO KNISHES

1 cup mashed potatoes
1 egg
flour to make a stiff dough
1 tsp. salt
1 tblsp. schmaltz, shortening or butter

Combine all ingredients, blending thoroughly. Form into mounds or cakes. Brush with egg yolk diluted with a little water. Bake on greased pan in moderate oven (350 degrees) 20 minutes or until nicely browned. This basic dough may be filled with chopped liver, greben, raisins and nuts, chopped fried onion, or ground-up cooked meat, according to the requirements of the meal, and the desires

of the family. Use the same proportions for larger quantities.

A WORD TO THE WIVES

At this holiday there are numerous charming table decorations you may devise, using the menorah as the centerpiece. Fruits or leaves placed to form a Mogen David with the menorah at the center are lovely on a large table. A bowl of nuts and a basket of small dredlach for the children balance the credenza top, placed at either end with the candles at

the center reflected in the mirror on which it stands.

The children love everything about this holiday. They enjoy hearing the exciting tale of battle and bravery. When we tell them of the Maccabee let us remind them also of the rededication of the Temple, and the miracle of the cruse oil that lasted eight days. They will sing with joy the M'Oaz Tzur, the Rock of Ages. And we will watch and listen, thinking back to our own childhoods and ahead to our grandchildren.

Gut Yom Tov!

Uncommonplaces

Light as a Latke — First Israel Hanuka Festival Kindles Spirit

By Rachel Rabinowicz

You haven't seen Hanuka — until you've caught its sparkle in the glistening star-kissed eyes of little children. You haven't heard Hanuka — until you've listened to the lilting voices of massed totlings who look as if latkes wouldn't melt in their mouths.

"What did you enjoy most?" I asked a minute miss in a bouffant velvet dress.

"My father!" she replied promptly (when she'd taken her finger out of her mouth). The small Silbermintz girl explained that her father had directed the children's choir (representing Manhattan Day School, Yeshiva Rabbi Moses Soloveitchik and the Hebrew Academy of Nassau) whilst her mother had accompanied him on the piano.

This sort of tuneful togetherness turned the huge Hunter College audience into one big festive family. For the "First Israel Hanuka Festival" was a party potpourri prepared by avant-garde young producer Joseph Beinhorn.

The recipe? Set the stage with 130 tiny choristers. Add the aptly named Aviv dancers with the sinuous limbs and sunlit faces and spring in every flying step. Grace with the Sabra tang and tenderness of Yaffa Yarkoni, a fiery brunette in a flame of a frock. Spice with the Trade Winds, multi-linguists who run the musical gamut from "Malagenia" to "Roumania, Roumania." Climax with the spiritually cataclysmic melody-making of Rabbi Shlomo Carlebach. Result? A program of truly Yomtov-dik revelry.

But if you think you're just going to sit there passively and relax, chaver, you're mistaken. Before you can say Judah Maccabeus you're singing Ai, chirri, birri, bi chirri, birri, bum, with Frances Alenikoff. You're hollaring HO! for

Yaffa Yarkoni. And you're accepting the Yoke of Heaven loudly, lyrically, at the enthused admonitions of Shlomo Carlebach ("this clapping would be a right for an ordinary Sunday, but for Hanuka I expect something more. Come on, kids, let's really get swinging!"). And the swinging, singing jet-age rabbi leaps off the stage and dances down the aisles (off to catch a plane for Toronto) in the most spontaneous and spectacular exit that ever rocked the Hunter College auditorium.

Of course, your head is spinning like a dreidel — but what better way for a head to spin on Hanuka?

Kid's Version of Tour Recruits Washington

CHICAGO (P-O) — A child's version of matters historical is reported with glee in the bulletin of Cong. Isaiah Israel here.

Pupils at the congregation school were taken on a tour of sites the temple has occupied in the past. At one point, the rabbi pointed out statues of three Americans: George Washington, Robert Morris and Haym Solomon. The rabbi told the children of the three's roles in American history, with particular emphasis on that of Solomon during the Revolution.

As it was reported by one of the youngsters to his father "... And first we saw a statue of three guys. One of the guys was called Solomon, and one of the guys was George Washington. And I don't remember the name of the other guy. But all of them were members of our Temple!"

As the bulletin comments: "Welcome George, Father of Isaiah Israel."

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THE WOMAN'S VIEWPOINT

Should Jews Open Arms to Potential Converts? Not So Easy as Might Seem

By Helen Cohen

Time magazine just got around to remarking on the fact, known for some time, that a substantial number of people each year are "trading in (as Time puts it) the New Testament for the Old".

Time sets the figure of these converts to Judaism at 2,000 a year, qualifying this by saying that of course some are girls wishing to marry Jewish boys. Although the article didn't say so, this figure was originally arrived at several years ago



Helen

by Rabbi D.M. Eichhorn in a survey he made for a paper to be delivered before Reform's Central Conference of American Rabbis.

Time went on to explain that those would-be converts are being helped along the way, once their decision has been reached, by the National Jewish Information Service in Los Angeles and Chicago's Jewish Information Society headed by Rabbi Ralph Simon and that, as customary through the years, they are asked to consider the move carefully, (after all they would be joining a vulnerable and persecuted minority in a harsh world) but if they persist, the mechanism for conversion is available.

Rabbi Simon, said Time, felt that the work of his organization is spurred by the "conviction that we possess unique truths that can contribute to a peaceful and perfected world".

Well now, I wouldn't go in for such high sounding convictions. I certainly feel Judaism has, in the past, had much to offer its people and should do so in the future as well if our leaders continue their efforts to make Judaism meaningful for each new generation.

Such ideals through the ages as being holy because the Lord our God is holy; righteous and just because He is righteous and merciful and forgiving; the emphasis on cleanliness and family purity and the close, loving, though firm parent - child relationship; communal responsibility for the

widow, the orphan, the sick and the aged; all are brought to mind in connection with the past.

But let's skim over the validity of the rabbi's statement, because there's a more urgent job for now: to take a good, long look, not at Judaism, but at us Jews.

Do you realize that this new trend, if it continues, should result in some drastic changes in Jewish life? A whole new kind of thinking and acting? Before, we didn't expect any newcomers to, nor many defections from our group. A Jew was one who was born a Jew. And he remained so, even if he weren't treated very cordially by some of his fellow Jews. If a poor relation was treated like one, that was life. But would you expect a new convert, to matter how much he admired the Jewish religion, to remain a part of our people if he is snubbed and ignored and perhaps even rejected by the Jews among whom he lives?

You see, becoming a proselytizing religion is more complicated than you first thought. We'll have to take some lessons, perhaps, from some experts in this field. And for sure, we'll have to start living by our precepts more conscientiously. Do we preach that Judaism stands for justice and honesty and mercy and charity? Then those newcomers better see a lot of it in action.

And we Jews can be mighty clannish among ourselves, with one group snubbing those a bit below them and so on down the status ladder (a well-worn topic these days). And of course we can excuse ourselves partly on the ground that everybody is doing it, not just us. But how are you going to

make a convert feel welcome if you give him the cold shoulder?

Just a small area of the problem can be illustrated by a rather new phenomenon in our Temple, where almost regularly each week one or another church group sends over a Sunday School teacher and his class to attend our services. (The Quakers who came recently knew a remarkable lot about Judaism).

Now, how does one treat these visitors? The old Jewish approach (which didn't possibly visualize them as potential customers, so to speak) would be a polite and distant acceptance of the visit as one of curiosity, of wishing to learn more about other types of services and religions. But if these people are considering joining our group, shouldn't we go out of our way to make them feel at home and happy and comfortable among us? Just for the record, how many members have ever gone over to those visitors and introduced themselves and chatted with them?

One more thought. I presume the great majority of the 2,000 converts a year are those girls wishing to marry Jewish boys. This of course is a bit more involved, a problem with the mixed emotions of relatives to consider. Yet, on the other hand, if his family is kind and understanding, the girl will have an easier time being made to feel part of the group than a convert with no family ties.

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Mom Sent to Institution; Six Kids Didn't Want Her

PETAH TIKVA (P.O.) — The aged mother who ended up in police lodgings after being found wandering the streets here, is now in a home for the chronically ill — and her six children are headed for court.

The children refused to take the mother into any of their homes. They also claimed they couldn't afford to place her in an institution. Social welfare agencies, on the other hand, refused to help because, they said, the woman had enough children to care for her.

Mrs. Friedel Tolaro, 62, came to Israel from Rumania nine years ago with her husband. The children, who had preceded them, agreed to take turns caring for the mother when the husband died shortly after the parents' arrival.

Then, a few weeks ago, one of the daughters, living in Petah Tikva, sent the mother to the home of another daughter in Kfar Saba. She was promptly returned to the daughter in Petah Tikva, who refused to take her back. Police who found her wandering the streets then gave the mother a ticket to Nahariya, where she has a son — who also refused to take her in.

All the children claim the mother is emotionally disturbed and impossible to live with. When she was picked up by Tel Aviv police, they sent her back to the

Petah Tikva police, who fed and housed her until she finally was given temporary admittance to the home for chronically ill here, where she will be given an examination to determine her ultimate destination.

Meanwhile, the Petah Tikva Social Welfare Office promises it will take the six children to court under a 1958 law which requires that children support their parents under certain circumstances. All the children have steady work, the social welfare people claim.

Cabot Lodge Kin Weds Israeli; Had Converted

Jerusalem (P.O.) — Delores Ann Baker, a cousin of Henry Cabot Lodge, former U. S. Ambassador to the United Nations, was recently converted to Judaism and has married an Israeli.

Her conversion was accepted by Rabbi I. Y. Unterman, Chief Rabbi of Tel Aviv. Her marriage to Yuval Shulman, an engineer from Givatayim, was solemnized last week.

The American girl came to Israel some years ago then returned to the United States for a year. She recently came back again to Israel.

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"Three Exciting Days"**Jewish Book Fair, Where?
Why in Detroit, No Less!**

By Sara Kasdan

(Mrs. Kasdan is the author of the best-sellers, LOVE AND KNISHES and SO IT WAS JUST A SIMPLE WEDDING)

Books, books, books . . . in Yiddish, in Hebrew, in English, by Jewish authors and on Jewish themes. I was surrounded by books at the Jewish Book Fair given by the Detroit Jewish Community Center.

This is the tenth year that the Detroit Center has been holding a book fair and believe me, the joint was really jumping. Hundreds of people were buying books, attending lectures and viewing the exhibit of Marc

Sara Chagall biblical drawings. I had been invited to attend the fair along with Edward Lewis Wallant, author of the very fine novel, "The Pawnbroker", Seymour Epstein who wrote, "The Successor", Rachel Korn, the Yiddish Poetess, and E. Z. Goldberg, the well-known Yiddish journalist, son-in-law of Shalom Aleicham, and the author of "The Jewish Problem in the Soviet Union".

The fair lasted for three exciting days that renewed my faith in American Jews as a people of the Book. After a summer visit to Israel my faith needed renewing. I had found book stores on almost every block in Tel Aviv, Haifa and Jerusalem, along with many private art galleries. The plaster was hardly dry on a new housing development for Hungarian emigres in a suburb of Tel Aviv when construction was started on a neigh-

borhood art gallery. I am not qualified to say whether Israeli art is good art or whether it is truly an Israeli art, and since I do not read Hebrew I can't pass judgment on their literature, but the point I'm trying to make is that art, literature and certainly music are taken for granted as a part of the daily life of a people.

Moshe Shamir, a leading Israeli writer, asked me if we here get excited about books. "We do in Israel," he said. "When a new volume of poetry comes out, everyone reads it and talks about it. If it is bad we weep at the sad state of Jewish letters, and if it is good we rejoice at the revival of our literature."

If I were in Israel now I would tell Shamir about the Detroit book fair. I would tell him how the Detroit Jewish Community Center has taken the lead, as community centers should, in bringing art, music and books to the people. I would tell him how even the small children share in this excitement with books for children of all ages, with the performance of a dance theatre and folk singers. These children are growing up with the tradition of book fairs. They are learning to accept art, literature and music as a part of their lives . . . not just something to be left to egg-heads.

The Detroit Jewish Community Center with Irwin Shaw as its director, and Helen Rice and Thelma Rom, co-chairmen of Book Fair and all the many people who helped make this event a great success, should be commended. I hope that other community centers will follow their lead.

Nebraska's first Jewish services were conducted in 1868 at the Omaha Masonic Temple.



Sara

**Sal Gilman's Victory
Sweet in Defeat Wake**

By George Vass

In the bitter after-taste of defeat the scent of victory smells twice as sweet.

So it is with Sid Gillman, the college coach who found sorrow in his first venture into professional football only to gain redemption in his second.

When Gillman left the University of Cincinnati several years ago to coach the Los Angeles Rams of the National Football League he abandoned a brilliant record of achievement to plunge into a labyrinth of defeat, disaster and despair.

But in the snigger confines of San Diego, where he mothers the American Football League Chargers, he once again has discovered that it matters not how you play the game as long as you win.

And win he has. Last season he built the Chargers into the semblance of a football team. This year he apparently has achieved what in sporting circles is called a powerhouse.

Until an unfortunate encounter with the Houston Oilers, Gillman's Chargers ran up 11 straight victories, a lavish testimony to competence in a yet unsettled professional league.

Gillman has achieved success by emphasizing defense in an offensively-minded sport. A middle-linebacker of ferocious cast named Chuck Allen is supported by a beef trust of exterior linemen.

Known as the fearsome foursome, right end Ron Nery, right tackle Ernie Ladd, left tackle Bill Hudson and left end Earl Faison average 273 pounds and 6 feet 6 inches.

Coach Wally Lemm of the Oilers credits these four with a large share in the Chargers' success.

"Their four big men up front do a real capable job of rushing a passer without having to use their linebackers," he explained.

Gillman's offense, while not up to the defensive qualities of his team, has done better than could reasonably have been expected from last year's shortcomings.

The big man on attack has been quarterback Jack Kemp, who succeeded in throwing two touchdown passes in the streak-ending 33-13 loss to the Oilers.

Fortunately for Gillman's search for happiness, the Chargers most likely will get a chance to revenge themselves upon the Oilers at season's end.

San Diego already has wrapped up the Western Division title and Houston is well on its way toward the Eastern Division championship. They'll probably meet in the AFL title game on Dec. 24 at San Diego.

Perhaps the memory of those unhappy days in Los Angeles where the fans looked upon him less than kindly spurs Gillman's desire to win the championship.

He has said that the fans are "a big factor in Charger victories. I have never experienced such fantastic crowd interest."

But only the scent of victory can envelop the madding crowd into continuing professions of admiration for the genius of their heroic athletes' tutor.

Otherwise the after-taste of defeat will linger far into the unhappy days between seasons.



Vass

YOUR NAME

By Norbert Pearlroth

Dear Mr. Pearlroth: I have been enjoying your column for years. I would appreciate having your explanation of my maternal grandmother's name. Relatives in the United States spell it "Muscat"; however, in Russia it was pronounced as "Mooshkat". The family came from Augustow, Suwalki district — A. M. SHARON, Chicago.

MUSKAT (Polish "Muszkat") is the aromatic leaf of the nutmeg tree formerly highly valued as a spice condiment. Your ancestor who took this name in 1804 was most likely a spice or tidbit merchant who took his cue from an expensive article of his stock or trade. Before the advent of refrigeration, spices were required for the preservation of foods, hence the high price of the nutmeg leaf and and fruit which was imported from the Dutch East Indies.



Pearlroth

Dear Mr. Pearlroth: Will you please give me the origin of the name ALTSCHULD. My husband's family comes from Lomza, Poland. — MRS. HARRY ALTSCHULD, Cleveland Heights, Ohio.

ALTSCHULD is an "improved" version of the glorious Jewish family name Altschul (The Old Synagogue). The temple referred to in the name stood in the city of Nimes, France. When the Jews were expelled from Nimes in the year 1322, they paid a large sum of money to the French king to be allowed to take with them the local synagogue. They disassembled the structure stone-by-stone, together with the land on which it stood, and transported both to the city of Prague, Czechoslovakia, where the Synagogue was re-erected under the name of the Old Synagogue (Altschul) because it was old the day it was built. The sanctuary stands to this day and it is the source of the name Altschul and Altschuler.

Want to know what your name means? Address your queries to Mr. Pearlroth, National Jewish POST and OPINION, 84 5th Ave., New York 11, N. Y.

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Scots Rabbis Feud Over Who's To Have Chief Rabbi Powers

GLASGOW (P-O) — A communal feud revolves around two Glasgow clergymen — the Rev. Dr. J. K. Cosgrove and Rabbi Dr. W. Gottlieb, both able and both a "little stubborn," according to the London Jewish Chronicle.

The crux of the problem, the Chronicle states, is the attempt by each of the two gentlemen to establish himself as "king" in a community which is essentially republican.

Rabbi Gottlieb is the Ab Beth Din and believes that as such he should wield the full powers of a Chief Rabbi, according to the Chronicle. He apparently seeks to extend his power into ruling on communal affairs where the conflict of interests arise between him and Dr. Cosgrove, the minister of Garnethill.

Rabbi Gottlieb, minister of Queens Park, attributes the "difficulty" to a ruling he handed down sometime ago as Ab Beth Din.

"A few years ago," he said, "I was asked to use my authority to declare certain marriage documents valid which were, in fact, invalid. The law on the matter is clear and I could not with the best will in the world tell the Beth Din that something was in order which I could see was not. The matter would have died there but it was taken up as a 'cause celebre' by a number of people who had an axe to grind and by others who saw this as a good opportunity to push me out of the saddle."

According to the Chronicle, there is a feeling that Rabbi Gottlieb is using his position as Ab Beth Din to make himself Communal Rav of the town.

"We need a full time Dayan," said one prominent layman who declared that Rabbi Gottlieb gives more attention to the Beth Din than to his congregation.

Dr. Cosgrove is described by the Chronicle as "an erudite man who by hard work and many kindnesses quietly performed, is viewed with esteem and affection by a large number of people."

He has been extremely active in Jewish-Christian relations. According to the Chronicle he "is probably seen by the non-Jews as a sort of Chief Rabbi of Scotland."

The feud between the two men, the Chronicle states, has reached the point where a schism has been created between Glasgow rabbis and ministers so that when the two groups get together, there "is a smell of cordite in the air."

"This," reports the Chronicle, "causes innumerable headaches to the Representative Council, the Zionists and others."

When speakers are needed for local functions, those in charge skirt the local rabbinical and ministerial groups and bring in someone from London, according to the Chronicle.

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COLONIAL STORES

Center Opening On The Sabbath

Whether or not opening of Jewish centers on the Sabbath for swimming, and in some cases other sports activities, will increase or diminish the sanctity of the Sabbath is the crucial question.

Those who plump for opening of the Sabbath — but with strict rabbinical supervision — make out a case for more people coming under the influence of the Sabbath aura.

Some wax lyric over the Jewish youth who heretofore have been out shopping or at the movies on the Sabbath now coming under the shechina.

The Jewish Centers, under the arrangement, offer cultural activities on the Sabbath to go along with swimming.

Will these cultural activities die out?

Will the Jewish community's attitude towards the Sabbath change from the one now of complete and total ignoring of the day just because there are cultural activities at the Jewish Center on the Sabbath?

The answer of course is, "no."

The Jewish Center is an institution of the Jewish community. It is an official agency, like the Jewish Federation or the B'nai B'rith or Hadassah.

Which will hasten the understanding of the Sabbath as a sacred Jewish day — keeping the Center open or keeping it closed?

We ask these questions to start you to thinking about this question dividing many communities today, with the present trend clearly towards opening the Center for all activities on Saturday afternoons.

In Louisville, the Center opens after sundown on the Sabbath. In Indianapolis, everything is wide open, with sale of soft drinks and sandwiches, and smoking. This is just another day. In no way can you tell that this is a day of supreme meaningfulness to the Jewish religion.

So the idea of the Sabbath — whether it gains in meaningfulness or loses by the Sabbath opening — is the crux of the argument.

For a while the idea of Sabbath morning services was dropped by a number of Reform congregations. Today only one — Rabbi Abba Hillel Silver — continues to hold Sunday morning services (Saturday services are conducted of course also).

For a time, the Conservative rabbinate almost went on record as approving the practice of its members eating at non-kosher restaurants as long as intrinsically treifa foods were eschewed. This was how close the Conservative movement came to going on record as favoring a move which would have undermined kashrut altogether.

This was the mood of the time — about 10 years ago.

We believe the question of the Saturday opening can best be answered by the combined rabbinate.

In Detroit, the Committee to keep the Center closed lost all its Reform rabbinical support, and all except one Conservative rabbi's support, when a citizens committee worked out the compromise. This is the same as has been adopted elsewhere — keep the swimming and health rooms open, and conduct a cultural program also.

Had there been a combined rabbinical opinion, the community would have adhered to it. The rabbinate would have gained, and the community would have learned that the Sabbath was too sacred to be left to the whims of the people at a time when the people were throwing away everything that has heretofore made the Sabbath important to Jewish living.

At another time — when the community had come to recognize the preciousness of the concept of the Sabbath — there would have been everything to gain, and little to lose, by opening the doors of the Center to the community on the Sabbath.

Is that time now?

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Friday, December 15, 1961

The EDITOR'S CHAIR . . .

We've always envied Rabbi Jacob J. Weinstein his use of the language. It's like reading a poem to be carried away by Rabbi Weinstein's words, which pour forth with increasing beauty as he does the double job of making his meaning clear while rendering the exquisite joy of language used precisely and with dexterity.

At the recent biennial of the Union of American Hebrew Congregations in Washington D.C., we left before the final day in order to get to the general assembly of the Council of Jewish Federations and Welfare Funds hundreds of miles distant in Dallas, Tex. Consequently we missed the speech by Secretary of Labor Arthur Goldberg, and of course missed what Rabbi Weinstein writes about below.

We'll salvage what we can — and give you a chance to read Rabbi Weinstein's pure prose — by reprinting part of a letter from him to his congregation:

"At the banquet which was the crowning affair of a series of glamorous events, the toastmaster, Mr. Louis Broido, read a tribute to your Rabbi and your Temple dictated by Secretary of Labor, Arthur Goldberg. It was a moving tribute delicately and warmly phrased in which he thanked your Rabbi and your Congregation for having influenced his social and religious philosophy. He linked the triumphant establishment of the Religious Action Center with the pioneering trailblazing at K.A.M. Temple, of which he declared himself to be a proud member.

"For me this was a moment of truth, of profound nachas. All the doubts of the effectiveness of this oh so intangible work of the spirit evaporated as dew in the morning sun. A Rabbi pours out his energy as one pours water over bottles with long and narrow necks. The law of chance should convince him that some drops are caught and do nourish the waiting vessels — but he is never sure. In a pragmatic age, in a market-oriented society, this can be a devastating uncertainty. And then comes the testimony of one who is a powerful leaven in our contemporary society, an Elijah spirit fermenting every callous pocket in our industrial and political community — an economic statesman as towering in his time as the young Brandeis was in his and testifies that the faith and work of his Rabbi was a real influence in his life.

"This gracious acknowledgment was not only satisfying to me but to many of my colleagues as well. They congratulated me as though I were the father of the winner of the Nobel prize. Every colleague who had put some part of his mind and heart into some human being and knew the joy of reflected glory when that person made good — made himself known to me.

"It was supremely rewarding for all of us to see before us the example of a modern Joseph who having the confidence of the King, remembers his brethren of the house of Israel. No man of Cabinet rank has worked so unstintingly

for the Jewish people. I know of no one who so unfailingly remembers the companions of his earlier and difficult years. I know of no one who has thus far so completely eschewed the invidious temptations of power and who while adroitly dealing with the momentous affairs of the Nation, so consistently remembers that behind all the hierarchies of power there is the precious human being, encompassed by his fears and his hopes — the only real object of all our endeavors."

Irving Kane wrote to Irving Engel about our gross mistake in our issue of Nov. 28, when we wrote "the late Irving Engel".

Irving then sent me a copy of a pamphlet which had reprinted a letter he had written to the Cleveland News when that paper perpetrated against him the same error we had committed against Mr. Engel.

It read:

Your issue of January 15 (when I was in the hospital recuperating from an operation) announced a memorial scholarship established "in memory of the late Irving Kane." I am flattered, of course, that this should have happened to me as well as to Mark Twain because, as you see, the report is slightly exaggerated.

I wonder if the Cleveland News follows the austere standards of the London Times. Many years ago, they published a death notice of a member of the House of Lords who was much discomfited by this publication. He was irate and demanded that the London Times publish a retraction. The Times, which takes the position that it never makes a mistake, refused to retract the original story but, in a spirit of compromise, printed his name in the birth announcements the following day.

With warm personal regards right from my beating heart,

Cordially,

The note we got from Mr. Engel gives us a chance to tell you of an award he is to receive from Mrs. Franklin D. Roosevelt, Herbert Lehman, Lloyd K. Garrison and Franklin W. H. Adams "for his unstinting and devoted service to the cause of Democratic party reform".

We have an idea that the \$25 million endowment fund drive of the Weizmann Institute will be crowned with success. Heading the drive is Abraham Feinberg, who until recently was chairman of the board of governors of Brandeis U.

Brandeis showed that the generosity of American Jewry was far from exhausted when at a time when the Jewish gift dollar was so desperately fought over, the school is raising well over \$7 million annually in gifts.

Brandeis broke the ice. Other Jewish institutions of higher learning may now cash in on the climate Dr. Sachar and his stalwarts were able to establish.

HOW TO DETECT A JEW TODAY

The press last month carried an item about a Connecticut real estate operator who admitted authorship of an anti-Semitic leaflet designed to detect Jews, in order to exclude them from an exclusive residential district. This memo contains several key questions and expected answers

that will show whether or not an applicant is Jewish.

These questions deal with matters of church location, religious affiliation, etc. If the applicant answers negatively, that is, he has no religious affiliation or is not concerned with the location of a religious institution, then it

can be assumed that he is Jewish.

When I read how shrewdly this Anti-Semite anticipated the answers of Jews, I laughed wryly at the irony of Jewish history and destiny as unfolded in America. Four thousand years of struggle and martyrdom in behalf of an ideal that stamped the Jew with an affirmative purpose and way of life ends in nothing when seeking to move up America's social scale. The tragedy is recognition through becoming a cipher and lacking any distinctive pattern of life, belief, and thought. Jewish consciousness is no longer recognizable as a spur to heightened sensitivity and compassion for the needs of mankind and the translation of our daily routine into occasions for sanctity. On the contrary, Jewish consciousness manifests itself by self-obliteration.

How shrewdly this real estate agent assesses his would be customer! Is it not indeed an illustration of the crack that "the Jews did not give the Bible to the world — they gave it away"?

How long can we kid ourselves about the vacuum and emptiness all about us? We may be fooling ourselves, but we're certainly not fooling the non-Jews. Secular activity and absorption in programs that steer clear of the problem of creating a new and distinctive Jewish personality are not enough even though they may be carried on in a Jewish institution.

The answer lies much deeper. It lies in the direction of adult study and the compelling determination to spend at least half as much on our children's Jewish education as we do on their marginal needs. If we make these decisions affirmatively, we will have made a start. — Rabbi

Future of U. S. Jewish Press

The purchase by the Jewish Federation of Pittsburgh of the two local Anglo-Jewish papers — The American Jewish Outlook and The Criterion — is another step in a trend which is well pronounced by now.

This makes the fourth major community which felt impelled to take such a step to make possible the widest dissemination of Jewish news and information. The others are Philadelphia, San Francisco and Newark.

Two things have happened as a result of community ownership. The community-owned papers have prospered financially, and the papers have lost vigorous independence. They are able to voice in their editorials only that view which does not step on the toes of any significant segment of the community.

WHETHER THE PRICE is too high to pay is only part of the question. The real problem is that the federation in any community must have a means of communication, and where the privately-owned papers do not reach the community or a large enough segment of it, other means must be found.

The trend is a warning to Jewish papers to strengthen their editorial content and coverage so that more readers will join the rank of their subscribers. Enough — as in the case of Detroit or Denver — to give the community leadership the feeling that it does have a vehicle to educate the community of its needs and responsibilities. We do not believe that any federation wants to go into the publishing field if it can avoid it. It makes the move where it cannot help itself.

FUTURE OF THREE JEWRIES . . .

Diaspora, Israeli, Interests CAN Conflict

By M. Z. Frank

Can Israeli interests contain seeds of harm for Diaspora Jews? Of course, they can. There is not a country, a group or a section whose interests do not contain seeds of potential harm for some other country, group or section.



M. Z. Frank

When an industry moves into a new area, in the United States other areas — especially the one where the industry has been located until that time, stand to lose. The trade boom in Germany and Japan have cut into American trade. When the Government of Israel decided to build a new port in Ashdod and to send as many of the new immigrants as possible to Beersheba and other points south, Abba Hushi's dream for the growth of Haifa went by the board. When Israel voted at the UN to censure South Africa for its policy of apartheid, the Jews of South Africa were made to feel pretty uncomfortable. In 1956, when Israel defied the United States on the Suez, American Jews were very uncomfortable.

The real problem is: How, in each case, does the State of Israel, and, how in each case, does the Jewish community affected, react to the conflict of interests? That depends in a large degree on the long range view of Jewish history taken by those who react, in Israel and abroad.

At present, we are concerned with three Jewries: In South Africa, in North Africa (at the moment, specifically in Morocco) and in Soviet Russia. Each case is different.

The South Africa Government is now controlled by a party which has a strong pro-Nazi past and which is pledged to the policy of extreme segregation. It has modified its pro-Nazism and particularly its anti-Semitism and has con-

tinued the policy of the previous South African governments of friendship for Israel. Most Jews in South Africa did not vote for the party now in control. On top of that Israel recently voted with the Afro-Asians to censure South Africa for its apartheid. The Israeli delegation had scruples before casting its votes: in the first place, from a formal standpoint, the vote was not against a policy but against a speech, and that is a dangerous precedent. If delegates were to be censured for inflammatory speeches, the first one to be censured should be Ahmed Shukairi of Saudi Arabia. In the second place, one of the cardinal principles of Israel's policy is to consider the welfare of the Jews everywhere.

But if Israel were to abstain from voting, the Afro-Asians, and the Africans especially, would have viewed it as support of apartheid. To the Africans, apartheid means the same as Nazism does to Jews. Jews are expected to understand such attitudes even if Israel's interests were not involved. But Israel's interests are involved: the friendship of the newly emerging African nations means a great deal to Israel's place in the world.

As for the interests of the South African Jewish community in the long run, they are bound to suffer anyway, if the present policy of apartheid continues. Some people are convinced that South African Jewry is doomed in any case — but they may be extreme Zionist doctrinaires. But even non-Zionists will agree that, if South African Jewry does have any future, it is only under a liberal regime which will work toward at least gradual equalization of status of white, colored and African, and of Boer, English man and Jew. Weighing on the one hand, both principle and expediency which dictated voting with the Afro-Asians, and, on the other hand, the interests of a Jewish community whose future is dubious anyway, the Israeli government made up its mind.

There is one more consideration: a strong Israel is good for Jews everywhere, whether they migrate to Israel or remain where they are. A weakened Israel is bad for Jews anywhere.

The situation in any country in South Africa is very much like the one in Eastern Europe after World War I, but aggravated by the Israel-Arab conflict.

When Poland, Lithuania, Latvia and Estonia received their independence as the result of the Versailles treaty, they promised the Jews not only equal individual rights, but cultural autonomy as well. Extreme Zionists warned that all these guarantees were just paper, that the situation of the Jews in those countries was explosive and that the more of them emigrate the better. Moderate Zionists did not share that pessimism. Anti-Zionists fought it. In Poland, the anti-Zionists were in the majority; on the Right, the Agudat Israel, on the Left the Bund and the Communists, warned the Jews not to migrate to Palestine but to stay on in Poland where their future lay and to fight for their position. The surviving

leaders of Agudat Israel and the Bund, today, are either in the United States or in Israel. None of them are dreaming of going back to Poland. Many Zionists today feel that if the anti-Zionists had not done so much to discourage the Jews from migrating to Palestine while the doors were still open, the whole Jewish picture today would be more favorable — both in Israel and in the Diaspora.

Now what is there in the situation in North Africa today that is the same as the situation in Eastern Europe forty years ago?

1) An endemic, traditional hatred of the Jews in the population — or, at best, a condescending attitude.

2) A backward population and a backward economy trying to catch up with the modern age and finding that coveted positions have already been occupied by the Jews for ages and an urge to get rid of them.

3) A culture lacking in self-assurance trying to assimilate an element with a strong historic consciousness and therefore difficult to swallow.

Only the ignorant think that

there was no anti-Semitism in Poland before Hitler. Only the ignorant believe that the Moslem population in North Africa got along well with the Jews in their midst before the Zionists spoiled things. Not all countries are alike: there is more hatred of the Jews in the Ukraine than there is in the Caucasus; more in Morocco than in Tunisia. But, on the whole, there is as little future for the Jews in North Africa — including Algeria — as there was in Poland and Lithuania.

The best interests of North African Jewry demand emigration, preferably to Israel.

There are differences, however: Poland promised the Jews national rights; Morocco and Tunisia demand their assimilation; Polish statesmen had no particular interests in the Middle East and always sided with the Zionists in their conflict with the British, while Tunisia and Morocco are members of the Arab League, which is pledged to destroy Israel.

As for Soviet Russia, the situation is more complicated and the subject will have to be left for future discussion in this space.

High Schools Aren't Free . . .

Alpert Fund for High School Education Of Israelis Approaches \$5,000 for '61

By Carl Alpert

From year to year I have utilized the columns of the National Jewish POST & OPINION to invite my friends and readers to join with me in sponsoring high school education for boys and girls in Israel. High school is not free in Israel, and although the government is now providing an increasing number of scholarships for the more talented young people, the fact remains that young people who may be otherwise qualified are often unable to continue with their education after the age of 14 unless they get outside help.



Alpert

This is not a campaign which runs for week after week. I am proud that my annual reminder to readers has never fallen on deaf ears. Without any special urging, I have this year received a total of close to \$5,000. Today I render an annual report of those whose gifts were received up to Sept. 1, 1961. The few contributions which trickled in thereafter will be credited to next year's report. All of the following have already received individual acknowledgment from me, but I repeat publicly my thanks, and the thanks of the young people whom they have helped.

Every cent contributed goes directly to help defray tuition costs. There are no deductions whatever for overhead, administration, postage, etc. These are my own contributions to the cause.

Any other readers who may wish to "adopt" an Israeli youngster and help him through high school to a career of service to his people, may join in. Please note that first priority in your desire to help Israel should be to the United Jewish Appeal, through your local Federation or Welfare Fund. Theirs is the primary task. After you have done your duty to the UJA, I would welcome your aid here. Send contributions directly to me: Until December 20, to Carl Alpert, 1000 Fifth Avenue, New York City — and thereafter to me at Post Office Box 4910, Haifa, Israel. All gifts will be acknowledged, and full reports will be given on the use to which the funds have been put.

"CONTRIBUTORS"

Central Keren Ami Council, Chicago	\$660
Mrs. Beatrice Zeidman, Wharton, Texas	\$500
Mr. and Mrs. David Riff, Chicago	\$500
Mr. and Mrs. Harold Rosenzweig, Rockford, Ill.	\$250
Miss C. L. Lewis, St. Louis, Mo.	\$250
Morris Sniderman, Toronto	\$200
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Mr. and Mrs. E. Oppenheimer, Chicago, Ill.	\$3
TOTAL	IL. 294 and \$4712

HOLOCAUST HEROISM

Cracow Jews Fought Back, Took Heavy Toll of Nazis

Cultural capital of Poland, Cracow felt the Nazi boot early and hard.

Catholic intellectuals by the hundreds were shot as Nazi governor Frank established his administration, writes Aryeh Bauminger in the "Bulletin" of Yad Washem — Israeli "remembrance authority for the the disaster."

But the Nazi boot didn't grind hard enough. "Democratic elements in Cracow continued to assist the Jews, to a greater extent, indeed, than in any other town in Poland. Nor did these acts of murder cow Jewish youth. The latter took up arms and fought the German murderers."

Jewish female fighters rounded up by the Nazis for execution broke and ran as they were being led to the wall. A chronicle of this and other aspects of their resistance was recorded in a toilet-paper diary secreted out bit by bit by Jewish workmen.

Every Friday, 250 copies of "Hehalutz Halochem", were distributed in Cracow and neighboring towns by fighters with Aryan features. The publication was silenced for a couple of months in 1943 when the Nazis, thanks in part to informers, seized the resistance leadership. But not for long.

"... When Shemon Drenger succeeded in escaping from prison, the 'Hehalutz Halochem' was reissued, calling upon Jews and Poles to join the ranks of the partisans and warning the Poles not to take any action against the Jews, to deliver up concealed Jews or to serve the enemy in any way." The

final edition of the publication, issued the first of October, 1943, called out: "... Jews! Hide in the forests! Do not allow them to take you to the police station without resistance. All resistance is worth while. Inform the nearest patrol of the Jewish Organization of Halutz Youth of every incident."

Not a single member of those resistance patrols has survived, Bauminger writes. But they gave good account of themselves, "... a series of hit-and-run attacks in which single Gestapo men, known for their brutality toward Jews, were shot and deprived of their arms. This operation was also preceded by the liquidation of Jewish and Polish informers."

Even after the defeat of the Cracow ghetto uprising in '42, "individual Jewish fighters found refuge in the homes of progressive intellectuals in the city and in the workers' quarter," Bauminger says. "Special mention must be made of Yanina Bigay who cooperated with Beniek Halbreich and Heshik Bauminger, together with whom she loosened the rails of the Kattowicz-Cracow line, with the result that the express (D. Zug) reserved exclusively for the Germans was derailed, burying dozens of high ranking Germans under it."

"Few of the Jewish fighting organization in Cracow were vouchsafed to see the victory of the Allies over the Germans. Most of them fell, making their contribution in the struggle against the enemy."



Synagogue & School management

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Let's Have No Raffle, Bazaar, Bingo Fallout . . .

Ends DON'T Justify the Means in Financing

By Myron Schoen

One of the paramount issues facing the United States government and its people today is whether we should resume nuclear testing in the atmosphere. In this debate there comes to the fore the



practical and military aspects - that the Soviet Union has resumed testing and as a result may gain a military advantage which threatens our security. Those who vigorously oppose the resumption of testing do so on the grounds that it violates all our Judeo-Christian ethics and threatens future generations with fallout blight. They further maintain that it can only alienate our neutral friends and that two wrongs never make a right.

But what has this debate on nuclear testing got to do with the synagogue and more specifically, with the administration and financing of the synagogue? There is a striking similarity between the arguments of those who say we must resume nuclear testing immediately and the proponents of certain forms of financing the synagogue program. There are those who say that the ends justify the means - that we have no alternative but to resort to such

means as the raffle, the bazaar and even bingo if the synagogue is to be financed. In other words, the practical must take precedence over any ethical or moral concepts!

This comparison between testing and financing the synagogue may seem absurd but it was prompted by reading in a temple bulletin the following rabbi's message to his congregation in regard to a pending synagogue bazaar:

"I wish we did not have to have a bazaar every year. I wish we had some other way of raising the money needed to meet our budget. I wish that this congregation would, as so many other do, receive the major portion of its financial requirements from membership dues and other set fees. I wish we would not have to use the devoted efforts of some of our more dedicated members for this purpose, and could channel them into other activities, more in keeping with the purpose and meaning of the synagogue."

"However, I also recognize that, at the moment, this is wishful thinking. As we are presently constituted, our congregation does not maintain itself through membership dues alone; we rely a good deal on the revenue that is obtained from the bazaar; and it is unlikely that this condition will change in the immediate future. Therefore, we must not only learn to live with the bazaar, but must attempt to find in it some justification and satisfaction."

Since we have utilized these pages on some many occasions in the past twenty months to "preach" the principle of financing the congregation on what we consider a higher moral and ethical plain, we should grant the rabbi an opportunity to "find some justification and satisfaction" in this means of fundraising. His

message to the membership continues:

"Can we say that those who labor in this cause (the bazaar) are any less spiritually motivated because they handle merchandise, extract money from customers and count their success in dollars and cents? Can we condemn the effort of those who are not in a position to dig into their own pockets, but are willing to give of their time, effort and energy?"

It might be best to counter such

Fearful Won't Be Paid, Cemetery Refuses Body

JERUSALEM (P-O) — The Jewish tradition of immediate burial of the dead went by the wayside in the case of 50-year-old Nahum Agas-Azati. The Magdiel-Ranana Burial Society refused to handle his body because it feared it wouldn't be paid.

Agas-Azati died of natural causes at the Magdiel Home for Chronic Diseases. The Institute for Forensic Medicine at Abu Kabir determined the cause of death, then proffered to body to the burial society. When it was refused, the body was then turned over to the Hadassah-Hebrew University Medical School for study.

In the ensuing furor, it turned out that Abas Agas-Azati's aged mother learned of his death only upon arriving at the hospital for a visit. Deputy Health Minister Yitzhak Raphael has since reported to the Knesset that the body has been buried in Petah Tikva cemetery.

Raphael described the affair as "most distressing" and said it is being taken up with the Religious Affairs Ministry.

an explanation with quotations from the Bible or with a reference to the Ethics of the Fathers but the rabbi is undoubtedly better versed along these lines. However, one could venture a reaction with Freudian undertones by merely citing such words as "extract money" and "condemn the efforts" in the rabbi's message.

Bazaars, raffles and bingo are in reality forms of extraction - double extraction in most instances. Not only do we get money from those who visit the bazaar and make purchases but in many instances we have to contend with the same ethical questions in regard to how our members get the merchandise for the bazaar in the first place. Of course, there are those merchants who give of their own stock but the rabbi should be aware that in many instances they turn to others with whom they do business, the people who are dependent upon their good will, to supply the saleable bazaar items. Is this the type of ethical conduct that we can justify in meeting the needs of the synagogue?

This double standard applies as well, if not more so, to the custom of selling raffles and soliciting ads for journals. Here too we have double extraction. In the first instance, the placing of the name of a commercial concern in a journal can rarely be termed an advertisement in the true sense. In

the second place, there are so many instances where the ads are secured on the basis of "one hand washes the other", with the "advertiser" frequently lacking even a rudimentary knowledge of the synagogue involved.

The use of such specious arguments for unethical fundraising can only leave us with a legacy of blight that will influence future generations to believe that the ends justify the means. Do they?

*Rabbis . . .
Waiver of Premium

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by Andrew Hobart
President,
Ministers Life & Casualty Union

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Parents, Pupils and Pedagogues Education Director Should Count Only on Easy Miracles

The title of the new Broadway play might well apply to the position of Educational Director. This we are forced to admit with all due modesty. For a parent called us recently to request that we speak with her son whose interest in religious school was waning. A word from us, so the parent seemed to feel, and failing enthusiasm would be restored.

The implied compliment made us feel like the athlete who could by his skill snatch victory from defeat or like the physician who gives life to a death-bed patient. But we paused to analyze the situation. "En somkhin al hannes," our tradition tells us. "Do not depend upon miracles!" Better for the team to remain ahead throughout the game than to rely upon the miraculous play of an athlete in the last inning. Better to remain healthy than depend upon the best of physicians for healing.

What then is necessary for Hebrew school health? What conditions if fulfilled will make miraculous cures unnecessary? In short, what laws of nature were we being asked to upset?

Does the child have good and enthusiastic teachers? Are the child's parents enthused about his studies? Do they demonstrate at

home that Jewish studies have relevance and meaning every day of the child's life? Is the school atmosphere congenial? Are the texts attractive and interesting? Is the pupil in the proper class with his peers? Does the curriculum give the pupil a sense of progress and achievement?

We stopped analyzing the situation when we saw what was involved. The laws of pedagogy are no less inexorable than the laws of nature. If the above ingredients and others were missing, a miracle would indeed be required and we were no more capable of working miracles than the next person.

Nonetheless we decided to speak with the pupil to see why his interest was failing. Ten minutes after leaving us he was his old interested self. We had indeed worked a miracle.

What was it that was bothering him? He had lost his text book which we promptly restored.

Miracles of this nature we are prepared to perform. Anything more demanding may be beyond our reach.

Reprinted from "Know Your School" by Jay B. Stern, Educational Director of Temple Beth El, Rochester, and published by the Jewish Education Committee of New York.)

Italians Flock to Judaism, But Very Few Are Accepted

ROME (P-O) — The number of Italians who seek conversion to the Jewish faith each year is amazing, according to Prof. Elio Toaff, Chief Rabbi of Rome, as quoted by the Rome correspondent of the London Jewish Chronicle.

The requests, says Rabbi Toaff, come from all parts of Italy. Some are motivated by practical, rather than religious reasons. For example, many defrocked Catholic priests, barred by law from holding civil servant or teaching jobs in Italy, seek conversion to Judaism to become members of a community where they will not be discriminated against.

"There are people," reports Rabbi Toaff, "who want to become Jews in order to marry Jews or because they wish to emigrate to Israel or because, being unemployed, they hope to profit from what they describe as 'Jewish solidarity.'"

The very limited number of applicants who are considered by the Italian Rabbinical Council, declares Rabbi Toaff, must undergo a long period of instruction, severe examinations and are required to show constant deter-

mination in observing the mitzvot. Prof. Toaff estimates that out of several hundred applications each year, only 0.5 per cent are accepted.

"Damned Gentile (Jew)"

When Simon Bamberger, a Jew, was running for governor of Utah in 1961, he was greeted at a Mormon temple where he'd planned to speak with the information that "gentiles" weren't welcome. "As a Jew," Bamberger replied to the Mormons, who consider all non-Mormons to be "gentiles," he had been called many a bad name. "But this is the first time in my life I have been called a damned Gentile!"

Levy County

Among the political units of Florida is Levy County, named for David Levy.

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Man's Miracle Not How Low He's Fallen, But His Climb's Height

A cheerfully sombre view of what man is and where he came from is the latest kick in the pants to literal interpretation of Biblical descriptions of the species.

"The miracle of man is not how far he has sunk but how magnificently he has risen," says Robert Ardrey in one of the more cheerful passages of "African Genesis".

Ardrey makes the point that man is a descendant of lower forms of life. He claims that selfishness, aggressiveness, the stalking out of a "territory", are all born into all living creatures.

Cold Blooded Killer

Man originated in Africa, says Ardrey. His ancestors were cold-blooded killers, he adds. Today, "man is a predator whose natural instinct is to kill with a weapon,"

direct descendant of the African ape-man, *Australopithecus africanus*, an armed killer.

Says Ardrey: "Had the present day revelations of the natural sciences been available in the last century, a Freud would have greeted them with a sigh of relief, a Marx with his last drop of blood." . . . Were a brotherhood of man to be formed today, then its only possible common bond would be ignorance of what man is."

But, Ardrey brightly adds, the command to love is as strong in man as the command to hate.

Born of Apes

As Ardrey sums it up: "We were born of risen apes, not fallen

angels . . . so what shall we wonder at? Our murders and massacres and missiles, and our irreconcilable regiments? Or our treaties whatever they are may be worth; our symphonies, however seldom they may be played; our peaceful acres however frequently they may be converted into battlefields; our dreams however rarely they may be accomplished. . . ."

Headed College

First non-converted Jew believed ever named to head a non-Jewish institution of higher learning was Dr. Paul Klapper, first president of Queens College, N.Y.



IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

COMING EVENTS

Friday, Dec. 15-17 — The 3 day Bazaar of the Trade Union Division of Pioneer Women at the Hotel Milburn, 242 West 76th St., N.Y.C. hours: Friday 6-10 p.m. Sat. & Sun. 10 a.m. to 10 p.m. Free

Saturday, Dec. 16 — Dedication of the new Emma Goodman Kindergarten at Naharyah, Israel. A Gala Affair sponsored by Women's Organization of Hapoel Hamizrachi at Mosholu Jewish Center, 3044 Hull Ave., Bronx, at 8:30 p.m. Guest speaker: Rabbi Hershel Schacter. Admission \$1.25.

Sunday, Dec. 17 — 18th Annual Dinner of Torah Umesorah National Society for Hebrew Day Schools at the Essex House, New York City.

Sunday, Dec. 17 — 38th Anniversary Dinner of the Crown Heights Yeshiva to honor Mr. Martin Klein, President of Barton's Bonbonniere at the Hotel St. George, Brooklyn.

EXHIBITS

Wednesday, Dec. 20 — "The Yad Vashem Exhibition" a pictorial panorama of Jewish existence during the Nazi holocaust includes 41 paintings created by Jewish Artists in the ghettos and camps, at the Jewish Museum, 5th Ave. & 92nd St., will remain open through February 1st. Free.

"EXPRESSION" paintings, photographs, Cousins Gallery, Penthouse, 340 West 86th St., hours Sat. & Sun. 11-6 p.m. Wed & Fri. 1-6 p.m. Open through Dec. 23rd. Free

Marc Chagall's gift to Israel "Stained Glass Windows" to be installed at Hadassah — Hebrew Medical Center Synagogue in Israel, currently on view at the Museum of Modern Art, N.Y.C., open through Jan. 3rd.

"Exhibition of selected Paintings" by Israeli Artist, Hannah Sandberg at the Living Art Gallery, Educational Alliance, 197 E 4th Broadway, N.Y.C. remain open through Dec. 19th, hours: Mon. through Fri. 11-3 p.m. Sunday, 6-8 p.m. Free

LECTURES

Friday, Dec. 15 — "The Jewish Communities of the Far East and India" by Samuel Abrahams, lawyer, author, at 1551 East 14th Street, Brooklyn, at 8:45 p.m. Free.

Sunday, Dec. 17 — "Jewish Mo-

tifs in Drama" by Dr. Charles Glicksberg, Literary Critic at the Herzl Institute, 515 Park Ave., N.Y.C. at 8:15 p.m. Free.

Monday, Dec. 18 — "The American Jewish Community — A Summary of the Past and a Look into the Future" by C. Bezael Sherman, author, lecturer at Herzl Institute, 11:00 a.m. Free.

Monday, Dec. 18 — "Albo's 'Sepher Ha-Ikkarim'; The Book of Principles" by Rabbi Isaac L. Swift, Herzl Institute, at 6:30 p.m. Free.

Monday, Dec. 18 — "Israel's Technology — The Role of the Technician in Science and Technology" by Professor Elisha Netanyahu, Dean, Faculty of Sciences, Technion, Israel, at Herzl Institute, 8:15 p.m. Free.

Tuesday, Dec. 19 — "Jews in the Entertainment World" by Richard Tucker at B'nai Jeshurun In-

stitute of Adult Jewish Studies, 270 West 89th Street, N.Y.C., 8:30 p.m. Free.

Tuesday, Dec. 19 — "Jewish History of the 17th Century — Rembrandt and His Jewish Friends" an illustrated lecture by Alfred Werner at the Herzl Institute, 8:15 p.m. Free.

Wednesday, Dec. 20 — "The Jews of India" an illustrated lecture by Dr. Walter Fischel, Prof. at University of Calif. at Herzl Institute, 8:15 p.m. Free.

Thursday, Dec. 21 — "The Book of Job" (readings and discussions) by Dr. Max M. Rothschild, Herzl Institute, 6:30 p.m. Free.

Thursday, Dec. 21 — Abarbanel Anthology — "Under Italian Skies: A New Life" an illustrated lecture by Rabbi D. A. Jesurun Cardozo, Herzl Institute, 8:15 p.m. Free.

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St. NYC 21, YU 8-8400.
America-Israel Cultural Foundation 2 W. 45 St. NYC 36, OX 7-4030
American Red Mogen David (Supporting Israel's Red Cross) 225 W. 57th St. NYC 19, PL 7-1627
Anti-Defamation League of B.B. 515 Madison Ave. NYC 22
Farband Labor Zionist Order 575 6th Ave. NYC 11, YU 9-0300
Herzliyah Hebrew Teachers Institute 314 W. 91 St. NYC 24, TR 7-4885
Israel Government Tourist Office 574 5th Ave. NYC 36, CO 5-2750
Jewish National Fund 42 E. 69th St. NYC 21, TR 9-9300
Kashruth Supervisors Union 205 W. 14th St. AL 5-7330
National Community Relations Advisory Council, 55 W. 42nd St. NYC 36, LO 4-3450
National Council of Young Israel, 3 W. 14 St., NYC 11, WA 9-1525.

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Blasts Episcopal Church High Society Reputation

NEW YORK (P-O) — An ex-coal miner who is a lay official of the Episcopal Church is markedly unhappy about that body's constant demarcation as the church of the "elite."

Various studies of the "power structure" of American society make the point that leaders in nearly every branch of American life, including just plain "society", are more likely to be Episcopalians than anything else. Consequently, savvy would-be social climbers are frequently seen making a bid to rub elbows with powers-that-be in Episcopalian pews.

The church's status in the social game has aroused the ire of Michael Budzanoski, 46, Novia Scotia-born, once a coal miner and now a Pittsburgh union official. He has represented the Episcopal Church at meetings of the National Council and World Council of Churches. Recently, he addressed a rally here of the Episcopal Laymen of New York.

"Many who attend church with some regularity are motivated by very un-Christian reasons," Budzanoski noted. He mentioned social climbing. He also mentioned "practical business purposes, family pleasure, or timidity about defying convention."

Perhaps some of the reasons for those kinds of attendance, Budzanoski observed, are that the churches themselves "have a penchant for the status quo" and are likely to select their officers from "the acknowledged leaders of the com-

munity." All this, says Budzanoski, is "the easy way out," and results in "the deterioration of the base of the church."

Budzanoski wants to see a change: "People of different income brackets do not live together, do not work together and do not play together. Their church may be their only meeting ground."

And, Budzanoski added: "You cannot persuade someone to become a follower of Christ unless you yourself know what it means to follow him." Further: Laymen should take it upon themselves "to guide the church in taking a stand on issues affecting the life of man."

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Says Rabbi's "Un-Jewish" If We Celebrate Halloween, Shall We For Blast at Pope's Role Next Observe Christmas, Rabbi Asked

(EDITOR'S NOTE: The following was sent to Rabbi Neufeld of Cong. Ahavas Israel, Grand Rapids, Mich., following a POST and OPINION story based on the Congregation's "Bulletin".)

You have probably seen the front page article which appeared in the November 10th issue of "National Jewish POST & OPINION" which reportedly quotes from your remarks in your Temple's Bulletin. I assume that the newspaper quotes correctly though I hope that they are in error.

You use extremely strong language, such as "everlasting shame of the late Pope Pius XII", "will judge such cold-blooded indifference with the utmost contempt which it deserves".

In general, the intemperate temper of your remarks is un-Jewish and un-Christian and un-Judaic-Christian. Also, they are undeserved. You ignore the words and deeds of leaders of the Catholic church, particularly Pope John XXIII, specifically designed to show consideration for Jews.

It is a curious coincidence that you refer to a Catholic paper published in Turin, Italy, since this

same reference was made by a speaker from the floor during a work-shop session on inter-religious cooperation, held as part of the recent Biennial of the Union of American Hebrew Congregations in Washington, D.C. It happens that I was the Chairman of this work-shop session and one of the speakers was Msgr. Lally, editor of the Boston "Pilot", the diocesan organ. The speaker from the floor referred apparently to this same publication in Turin, Italy. Msgr. Lally's comments were frank and pointed: "With a world population of over 400 million, Catholics are entitled to at least a tiny percentage of crackpots. They, too, are entitled to their fringe benefits." (I paraphrase him as closely as possible.)

I regret, not only the intemperateness of your approach and language, but the injudiciousness of the editor of the paper who chose to headline your remarks which apparently seemed to be "newsworthy" because they are "spectacular" simply because they do not represent the opinions of most American Jews.

IRVING JAY FAIN
Pawtucket, R.I.

(EDITOR'S NOTE: The following was written to Rabbi Harold I. Stern, Cong. B'nai Emunah, Skokie, Ill.)

With contempt and disgust I read of the current "Youth Project" (P.O. Nov. 3.) encouraging the children to join in the celebration of Halloween. It is both unwise and inadvisable to use the term "constructive" in connection with a project whose only end can be the mitigation of all Jewish values from both the project and from the children.

I believe that the cause of contributing to the United Nations Children's Emergency Fund is a good one. One of the finest. A cause given the blessings of Judaism long before the formal presentation of the Tora at Sinai. It is our heritage, (as taught by Abraham) to be helpful to those who are less fortunate than ourselves.

Now you disguise the Hebrew origin of this great cause and relegate this aid to the celebra-

tion of a non-Jewish cause. (As if that was not harmful enough, you have the audacity to say that the evening of "Trick or Treat" is topped off by "A party sponsored by the Congregation".)

One wonders — just who is Cong. B'nai Emunah (I note that the name means "Children of Faith") supporting? Is it our Hebrew faith or a culture far removed from it?

How far is the practice of celebrating Halloween from the celebration of Christmas? Why not institute the practice of sending eggs to the needy at the time of Easter?

By your own admission, you admit to propitiating the natural desires of the children to behave like their Christian friends. You say "I grant that the origin of Halloween is not Jewish". You try to justify that admission by informing us that "all of its pagan connotations have disappeared". You say that this non-Jewish festival has become "An evening for children to have fun". If, as you

say, Jewish children celebrate festivals which are pagan in origin, is it not the duty of Hebrew Educators to rectify that situation? Who, if not the Educators should be in the forefront of those advocating a departure from the practice of joining in the celebration of non-Jewish festivals?

Why can't the U.N. project (and any other worthy project) be conducted in a way that would prove instructive to all, of our Jewish heritage? Why not choose the period of time in which we review the life of Abraham? Isn't it true that this would be the ideal time not only to raise money or charity, but to teach the world that the concept of charity is Jewish? Think of the pride this project would generate in the hearts of our youth. Think of the pride it would generate in the hearts of Jews of all ages.

If we continue the practice of utilizing non-Jewish festivals as a time for our charitable work, one may ask if it was our forefathers or the Christian Saints who created the impetus of so noble a task.

Are our Jewish teachings so limited that we seek out other teachings for a way to express charity?

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American Jewry Asked To Raise \$95 Million.

UJA Drive Starts Early To Meet Overseas Needs

New York (P-O) — Delegates from all over the United States meeting here tackled the needs of Jews overseas by voting to immediately seek bank loans of \$8 million to tide them over until funds from next year's Appeal begin to come through.

Proceeds of the bank loans would be distributed through the Joint Distribution Committee.

Additionally, the delegates to the United Jewish Appeal national conference here agreed to an overall \$95 million fund goal for 1962. Last year's fund was \$60 million.

The additional \$35 million UJA voted to raise is for a special fund over and above the former UJA goal to meet the emergency needs of Jews in straitened circumstances in the wake of a wave of Jewish migration from many areas.

The special fund will be built up out of money levied "off the top" of local campaigns conducted jointly for the UJA and local federations. (except, of course, in New York, where the UJA and federation run separate campaigns.)

Pledges of \$8 million toward the special fund were received outright at the conference here at the Waldorf-Astoria. Usually, pledges of this sort are not announced until later in the campaign — but were done so last week because of the emergency nature of the situation.

Increased migration to Israel in the past year has caused the JDC for one, to go into the red. Since it will be unable to await funds from the UJA emergency appeal, permission was voted at the same Waldorf-Astoria meeting last week for JDC officers to seek THEIR \$8 million right now through short term bank loans to tide the committee over.

It isn't a sure thing that the JDC will have to actually take out the bank loans — but permission is there, if the loans should prove necessary. It would be the first time the JDC has had to turn to the loan route — although local united campaigns and the Jewish Agency alike have in the past gotten loan money against which anticipated collections have been pledged.

JDC finds itself in its present tight economic condition not only because of the increased cost of aiding migration. Additionally, there's the problem of Jews remaining in Moslem countries. The wealthier Jews of those countries have, in large part, departed — depriving the local communities of a major source of financial support. Also, a combination of inflation and withdrawal of local governmental support pose real problems for the continuation of Jewish institutions such as schools in those Moslem nations.

The total JDC budget for 1962 calls for \$30 million. Aside from what is given through the UJA, the committee looks to contributions in other nations and restitutions from Germany to meet its budget.

As for the UJA, it proposes that \$22 million of its \$95 million goal will go to the JDC. Another \$68 million is earmarked for the Jewish Agency to aid immigration to, and absorption in, Israel. Remainder

of the UJA 1962 funds would go to the New York Association for Jewish Americans and the United HIAS Service.

The Jewish communal leaders attending the New York conference re-elected Joseph Meyerhoff of Baltimore as UJA general chairman. Meyerhoff had been serving out the term of Philip Klutznick, who left to serve as the U.S. Minister to the United Nations.

Resignation of UJA Executives Tied To JDC-UJA Differences

By Charles Roth.

New York (P-O) The resignation of two top UJA executives may prove to be a vehicle for widening differences between JDC and United Israel Appeal. Having combined over 20 years ago, the philanthropic-oriented elements and the Israeli-oriented elements within UJA are still much further apart than one would expect after 20 years of amalgamation.

UJA administrative vice chairman Melvin Goldstein and UJA comptroller Irving Jacobs have resigned over a control dispute with UJA executive vice-chairman Rabbi Herbert Friedman. The resignations would have the UJA administered equally by JDC people and by UJA people as in the days just after the original merger when Henry Montor represented the UJA and Isadore Coons represented the JDC. With the choice of Dr. Joseph Schwartz to succeed Montor and Coons the dual control practice was made necessary because Schwartz was equally acceptable to both. With the appointment of Herbert Friedman to the top UJA post it was never really clarified which side he represented or whether this was an issue. The resignations feeling that administrative control is far too unilateral in the hands of Friedman, made a bid to revive the dual control system. Both longtime JDC executives, they brought in Edward Warburg, JDC lay head for 17 years, to attempt to lesson the powers of Friedman in favor of divided control. There are numerous indications that Warburg and other elements of the philanthropic orientation saw in this wrangle for position on the part of UJA executives an opportunity to hash out some other festering sore spots that many old-time JDC elements are not too happy about.

On the other hand it may simply be that the younger generations of the philanthropic elements do not become as active in UJA as do the younger generation of the Is-

raeli-oriented elements. Also, many who are primarily interested in philanthropic needs years ago came to understand that he security of Jews the world over is very closely tied to a strong Israel.

Other factors involved are: Israel has become a natural partner to all rescue work in that she stands ready to accept Jews from anywhere they may be unwelcome. With Israel's need for manpower coupled with the Arab-Israeli political situation, Jewish rescue work has come to be identified far too closely with Zionism and building Israel than many would have.

Even for those who view the entire matter philanthropically, there is room for more than one view. There are those who feel that funds must be spent to aid Jews in whatever country they are regardless of their chances for future security. Others feel that it doesn't make sense to spend funds on schools and welfare needs where strife and revolution could make these expenditures invalid overnight — with the same funds being spent again for the same people who would now have had to migrate to Israel. This view would have it that the Jews in such countries should be urged to go to Israel so that they can be helped by world Jewry once and for good.

On this issue many of those who would have the Jews remain think this was as an extension of their feelings toward the country in which they live. They feel that the very attitude toward democracy is at stake. Nevertheless, even these Jews feel that the line must be drawn somewhere — and it may be the drawing of this line that develops the tug of war.

JDC elements have had a tough time maintaining their organizational ties without a fundraising structure. They feel that their point of view is slowly yielding to the Israel orientation. In his acceptance speech as chairman of JDC, Warburg made a short heartwarming plea for the JDC people to be in touch with the home office with both suggestions and criticism. He asked for ties above their efforts for the general UJA fund raising.

Once through with the JDC business at the Waldorf and having seen the present UJA leadership back Friedman over the two ex-JDC executives Warburg was ('politically') ill the very next day when he was to chair one of the UJA sessions and attend the annual banquet.

The rift has caused concern for some in UJA leadership and outright worry for others. The JDC-UJA agreement comes up for renewal in 1963 and may not be in for smooth sledding.

While some in UJA leadership say outright that the needed funds can be raised regardless of the kind of support it received by the old philanthropic guard, others feel that UJA's developing mass appeal and interest will not always be able to meet the needs of world Jewry.

The latter view, shared also by Israeli leadership, would learn much from the ousting of Zionist leadership from the helm of the UJA back in 1946, that the "most

Prof. Buber Barred, Then Admitted, to Beirut Meet

Martin Buber and a couple of other Israeli peace partisans will be able to take part in an international meeting scheduled for Lebanon, after all.

The prestigious Prof. Buber is one of a group of sponsors of a potential World Peace Brigade. Martin Niemoller, Bertrand Russell and Alan Paton are among the other sponsors.

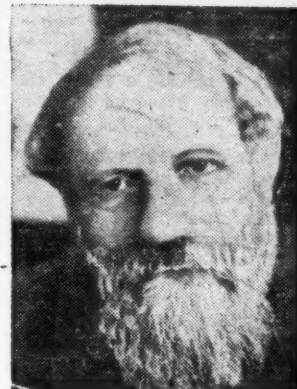
Two young Israelis were scheduled to accompany Prof. Buber to the meeting to explore establishment of a World Peace Brigade. To be organized on strict disciplinary lines, the Brigade would be militantly for international understanding and an end to international tensions.

The two Israelis scheduled to accompany Prof. Buber to the meeting near Beirut are Natan Hufshi, an avowed pacifist (and vegetarian); and Joseph Abeleha, head of the War Resisters' League in Israel.

The Lebanese authorities saw an advance list of those coming to the conference — and promptly barred Prof. Buber and the other two Israelis. Lebanon is technically at war with Israel, it was pointed out, although a truce has been in effect since 1949.

Lord Russell and Michael Scott (an Episcopal minister expelled from South Africa who now serves as spokesman in the United Nations for natives of Southwest Africa) promptly called upon Lebanese representatives in London. Three weeks went by without any change in the Lebanese ban on the Israelis.

Rev. Scott then flew to Beirut and talked with the Lebanese Prime Minister himself. He laid it on the line: No Prof. Buber and Israeli companions — no confer-



Prof. Buber

ence. The Lebanese relented. The conference will begin, with Prof. Buber and his Israeli co-delegates very much in evidence, Dec. 28. It will end Jan. 2.

Prof. Buber is in some outstanding international company. In addition to Lord Russell, Author Paton, Tribal - partisan Rev. Scott, Pastor Niemoller, sponsors of the meeting in Lebanon include:

Vinoba Bhawe, the Indian successor to Ghandi who's gotten wealthy Indians to voluntarily turn thousands of acres of their land over to peasants; Kenneth Kaunda of Northern Rhodesia; Julius Nyerere, of the newly independent Tanganyika; Clarence Pickett, of American Friends Service Committee; L'Abbe Pierre, of France; and Danilo Dolce, who is single-handedly opposing the Mafia in an effort to free Sicilian peasants from their age-long depressed level of existence.

Yemenites in Hassle Over Move To Clarify Israelis' True Age

JERUSALEM (P-O) Yemenites in Israel oppose a proposed amendment to the National Insurance Law which, they claim, would make it more difficult for a man to prove his true age.

Sponsored by Dr. Giora Josephthal when he was still Labor Minister, the amendment would turn over to the district courts the job of determining a person's age. The amendment would require the courts to base their decisions on first-hand or documentary evidence.

Up to now, the Jerusalem "Post" emphasizes, appeals on the question of age by persons claiming pension rights were heard by the National Insurance Tribunal which was empowered to base its decisions on hearsay evidence, statements by single witnesses and other reasonable considerations.

Interested Jews are not the biggest givers.

In Norfolk, Va., of the 15 Jewish millionaires in the city, the largest UJA contribution from any of them is \$6,000. Many feel that the JDC element in the UJA is their link with much of the Jewish funds raised from those who show little interest in organized Jewish activity.

The future holds little promise for a solution unless the UJA leadership becomes more self directed. Even the Israelis would welcome the tougher fight that may ensue, but feel that once a policy was hashed out the leadership would be strong enough to stand behind it unequivocally.

The Israelis recognize the possible conflict of interest that can arise between Israeli and Diaspora interests but feel that American Jews are not presenting men of sufficient stature to see the problems with broad responsibility — to both the Israeli interest and the Diaspora interest.

Then again, the "times can also make the man" and perhaps the present leadership may rise to meet the challenge.

When the Yemenite immigrants arrived in Israel, according to the "Post," their ages were recorded at the guess of a Jewish Agency or government official, since births were not registered in the Yemen.

Some of the guesses, states the "Post," were pretty bad. For example, one person was registered as being older than his parents. A woman was listed as having been born in 1929, the year she was married.

Some Yemenites in Israel would take advantage of the confusion in ages in order to marry below the required age. The age requirement is 17 for a male.

A youth of 15 capable of furnishing the bridal dowry to his intended wife's parents, would circumvent the law by having an elder brother go to the health department, pose as the 15-year old and assure the department the 15-year age had been wrongly entered in the identification booklet.

The health department doctors would examine the elder brother, see at once that he was in his middle twenties and change the age on the younger brother's identification booklet from 15 to 26. Then the younger brother would go to the marriage license department, show the age entered in the booklet and proceed to get married, although two years below the minimum marriageable age.

One drawback to this practice was simply that the young man got called up by the army sooner than he would otherwise have been. Sometimes an elderly Yemenite whose age was guessed wrongly when he arrived in Israel might find himself limping along behind a company of soldiers much younger and fitter than he, simply because his identification booklet showed him to be still young enough for military service.

Jews by Name

First U.S. city directory to list citizens with identifiably Jewish names was the 1834 directory of Washington, D.C. It was, incidentally, published by one E. A. Cohen.

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